

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
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BANKIPORE

VOLUME XIII
(ARABIC MSS.)

SŪRĪSM

Prepared by
MAULAVI ABDUL HAMID

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P R E F A C E

THE present volume the thirteen of the series is the sixth dealing with the Arabic MSS. It contains notices of the MSS belonging to the section Asceticism and Sufism the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Sufism. The study of the subject of the spiritual training given by Sufis to their novices is still continued throughout Islamic countries. The activity in study of the present subject even in the present day and in India is evident from the training given in the monasteries of India. In Bihar in the present age the Phulwari-monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS specially the oldest MS in the Library one dated A H 483=A D 1090 (No 825). The volume contains notices of 155 MSS including twenty treatises contained in five MSS of mixed content.

The volume has been compiled by Maulavi Ahdul Hamid who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos 825 827 842 848 849 850 854 857 859 863 864 886 896 910 915 917 918 936 937) and for throwing fresh light on the lives of several authors (*vide* No 910). In No 875 the compiler has succeeded in establishing the correct date of Abdarrazzaq Kashī's death as A H 936 the date of his death is given in almost all the catalogues being A H 930 (see Brock Vol II p 204). In No 923 the compiler has proved that Ahdalqadir Safadi was alive in A H 905 and died some time before A H 924 while Brock Vol II p 119 on the authority of three catalogues gives the date of his death as A H 726. The ten sources of the origin of the word Sufi given by the compiler with references may be cited as evidence of the thoroughness of his research (*vide* p 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS catalogued in this volume the following deserve special notice —

PREFACE

- No 820 A fragment of an old copy of *Kitâb as Sabr wa Ar Ridâ*, a very rare work on Asceticism and Sûfîsm, by Hâris Muhâsîbî, a famous Sûfî of the 3rd century A.H. who died in A.H. 243=A.D. 857 Dated A.H. 620
- No 825 A very valuable and oldest copy of *Kitâb al Luma'* by Abû Nasr as Sarrâj, who died in A.H. 378=A.D. 988 Dated A.H. 483
- No 826 The second part of a very old copy of *Qût al Qulûb*, a work on Sûfîsm and Asceticism, by Abû Tâlib al Makkî, who died in A.H. 386=A.D. 996 Dated A.H. 571.
- No 831 A reliable copy of *Manâzil as Sâ'rîn*, a famous work on Sûfîsm, by 'Abdallâh al Ansârî, who died in A.H. 481 The copy was in the use of Muhammad bin 'Ali, an Indian Sûfî of the 9th century A.H.
- No 841 A very rare abridgement of *Ihyâ' al 'ulûm*, not mentioned in any catalogue, by Yahyâ bin Abî Khâir, who died in A.H. 558=A.D. 1162
- No 850 A unique copy of a concise commentary on *Bîdâyat al Hîdâyat* of Gazzâlî (d. A.H. 505=A.D. 1111), by 'Abdal Qâdir al Fâkihî, who died in A.H. 982=A.D. 1574
- No 857 A very old copy of *Kitâb at Tawwâbîn*, by Ibn Qudâmah, who died in A.H. 620=A.D. 1223 The present copy was studied by several scholars in A.H. 695
- No 860 A very reliable copy of *'Awârif al Ma'ârif*, by Shihâbuddîn Suhrawardî, who died in A.H. 632=A.D. 1234 Dated A.H. 884 The present copy was studied in the 11th century A.H. by certain famous Sûfîs of Gujarat
- No 879 An autograph copy of *Sharh Fusûs al Hîkam* by Jâmî (d. A.H. 898=A.D. 1492) Written in A.H. 896
- No 889 An old copy of *'uqlat al Mustaufizah* of Muhiaddîn al 'Arabî (d. A.H. 638=A.D. 1240) Dated A.H. 773
- No 893 An old and valuable copy of *Riyâd As Sâhhîn* of Muhiaddîn an Nawawî (d. A.H. 676=A.D. 1278) The copy was transcribed five years after the author's death in A.H. 681 The present MS was studied by several eminent scholars under Ibn 'Attâr, one of the pupils of the author
- No 895 An old copy of *Hall ar Rumûz* of 'Izzaddîn al Maqdîsî (d. A.H. 678=A.D. 1279) Dated A.H. 839
- No 907 A very old and valuable copy of *Shifâ' al Asqâm* of Subki

- (d A H 756=A D 1355) studied under the author by his son and many others
- No 910 An autograph copy believed to be unique of *Zabdat at Tasawwuf* an exceedingly valuable work on principles of Sufism by *Shamsaddin ad Damigani* the Minister of Persia and pupil of *Qadi Adud* (d A H 756=A D 1355)
- No 911 A very correct copy of *Sint as Sudur* a very rare work on Sufism by *Taqiaddin al Mausili* (d A H 797=A D 1394) Written by the pupil of the author
- No 926 An autograph copy of *Jawami al Kilm* by *Ali Muttaqi* (d A H 975=A D 1567)
- No 929 A very rare copy of extremely rare work on Sufism viz *Al Fusul Fathiyah* by *Husain bin Faqib* (d A H 979=A D 1571) Dated A H 1022
- No 937 A copy of *Husn at Tawassul* a very rare work on Sufism by *Abdal Qadir al Fakih* (d A H 982=A D 1575)
- No 939 An old copy of an Arabic translation of *Fasl al Khitab* a reliable work on Sufism in Persian The work was translated into Arabic by *Amir Badshah Muhammad al Bulhari* in A H 987 The present copy was transcribed in A H 997
- No 955/1 A very old copy of *Kitab al Kunh Mummalat Buddah* by *Muridi Minbu* of *Mahiaddin al Arabi* (d A H 638=A D 1240) Dated A H 778
- No 959/1 A copy of a very rare treatise viz *Ar Risalat al Makkiyah* believed to be unique by *Qutbaddin* a Sufi of the 8th century A H Written in the beginning of the 10th century A H

The volume of the catalogue was revised by Mr E A Horne and Dr Azimuddin Ahmad The final proofs of the same were revised and passed for the Press by me

Imperial Library
Calcutta 3rd July 1928

J A CHAPMAN

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ARABIC MANUSCRIPTS.

ASCETICISM AND SŪFISM

No 820

fol 3, lines 16 size 91x51 71x31

كتاب الصبر والرضا .

KITĀB AS SABR WA AR RIDĀ'

A fragment containing the last three foli of an old copy of Kitab as Sabr wa ar Rida a very rare work on Asceticism and Sufism which treats of the strict observation of the two important principles of the subject viz to bear patiently and accept gladly the inevitable decrees of God whatever they may be

ابو عبد الله حارث بن اسد المخالبي
Author Abn Abdallah Haris bin Asad al Muhasibi a follower of the Shafi School and the most distinguished Sufi of the 3rd century A.H. whose literary merits equal his fame as Sufi His authority both as a scholar and a mystic that is in both branches of learning (علم ظاهري و باطنی) is attested unanimously by his biographers Sufis and scholars He is called Al Muhasibi on account of his supreme mastery over the appetites and his being mindful in his every act of the fear of God He died in A.H 243=A.D 857 see Mirat al Janan fol 158^b Tabaqat u Ibn Mulaq qm fol 152 Ikhtiyar ar Rafiq fol 39^b Kashf u Asrar al Bayan fol 112 Mujmal Fasihi fol 25 Isnawi fol 13 Tadkirat al Awhiya of Attar fol 113^b Nafahat p 56 Al Lawaqih fol 74 Taj at Tabaqat vol III Part II fol 657 Berlin No 2812 Paris No 1913/15 Brock vol I p 198 (where A.H 213 is a misprint for 243 as the date of the author's death)

The present work is not mentioned in Brock who however vol I p 198 mentions five other works of the author

The present fragment begins abruptly thus

حتى لا يجده ان يكون بمقدمة منه شيئاً كما قال سعيد بن مكتوم
معندها به دليله ، بافلة فان رال عده و لم ينص على ، سنتها ربه فاته و دصار
الى المدر النج *

The colophon runs thus

تم كتاب الصار و الرضاء لامحسنی و فرغ من كتابته في الثالث

عمر ربیع الآخر سنة ٦٢١ *

Written in good Naskh Dated A.H. 621

At the end, the following two notes are found

I By Ahmad bin 'Abdallâh bin Muhammad al Warrâq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS

طالع هذه العدد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...
الوراق حفظ الله له و لجميع المسامين و دلائله في مستهل رحمه ، سلة
دوح و سبعين و سعمائة *

II By Muhammad bin Mu'lim Najmaddîn He says that he also went through the MS

طالع في هذا الكتاب العدد العقير الى الله محمد بن معلم
سبجم الدين *

These two notes are followed by a prayer (Dua) designated دعاء مبارك مهتم ، which begins thus

اللهم اني اسألك ، بآلاه ، المعطوف ، و ناسم المكروه ، الح *

No. 821.

folly 63 , lines 23 , size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$

ستان العارفين

BUST'ÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Hadîs and other religious works, such as those of jurisprudence, theology and Sûfism, divided into 162 Bâb

Author Abu'l Lais Nasr bin Muhammad bin Ahmad bin Ibrâhîm as Samarqandî ابو الایش نصر بن محمد بن احمد بن ابراهيم الرباني و قندی

a famous Hanafi scholar of his age chiefly known as a jurist and traditionist. He studied under his father and many other Shaikhs. For the names of most of them see Tanbih al Gafir No 823 below where the present author quotes Hadiq and the sayings of others transmitted to him by his Shaikhs. Brock vol i p 196 enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given as detailed below viz. A.H. 373, 375, 376, 382, 383, 393. Three different dates viz. A.H. 373, 375 and 383 are given by Haj Khal see vol ii p 365, vol ii p 51, vol iii p 136. Two dates viz. A.H. 375 and 393 are mentioned in Berlin vol v p 381. Brock vol i p 195 gives the following three dates A.H. 375, 383, 393. In Madinat al Ulum fol 199 and in Taj at Trajim (edited by Flügel) A.H. 393 is the date given. Again Flügel in Die Classen p 303 gives A.H. 383, the author of Mujmal Farid fol 125^b, A.H. 376, Taj at Tabaqat vol ii fol 1150, A.H. 382, and Cairo vol ii p 70, A.H. 375. The earliest biographer of our author who died in A.H. 775, the author of Al Jawahir al Mudiyyah, gives the year of his death as A.H. 373 (see vol ii fol 78) and Al Kafawi in Ijam agrees with him as does also the author of Tabaqat al Ahnaf (see Hand list No 2452). Ali Qiri in his Tabaqat (see Hand list No 2451 fol 181) gives A.H. 376 but in his commentary on Shifa (see Hand list No 2250) which was composed after the Tabaqat referred to above he agrees with data given by the author of Al Jawahir Mudiyyah and this is also supported by the author of Hadaiq al Hanafiyah p 189. In view of the agreement of the last five authors on A.H. 373 = A.D. 983 we may perhaps accept this date in preference to any other.

Beginning —

الحمد لله رب العالمين و العافية || دس قال الشيخ العصمة ابو
الكتب نصر بن محمد دس ابراهيم بن الخطاب السمرقندى رحمة الله
عليه ادى حمعت من كتبى هدا عبودنا من العلم و كتب
المسنون الحفظ *

For other copies of the work see Berlin Nos 8322-3 Wien
No 1837 Cairo vol ii p 79 Rampur, No 59

The work was printed in Bulaq A.H. 1289 in Bombay A.H.
1304 and in Calcutta A.D. 1868

Written in good Naskh. Not dated apparently, 9th century
A.H.

No. 822.

fol 139, lines 15, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq Dated A H 1195.

No. 823.

fol 228, lines 23, size $12 \times 8\frac{1}{4}$, $8\frac{1}{2} \times 5\frac{1}{2}$

نبیه العاقلین

'TANBIH AL GÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Hadîs and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 Bâb.

Beginning

الحمد لله الذي هداك لكتابه قال العقیقہ الراهد ... در من
محمد بن ابراهیم السمرودی ابی لما رأیه ، الواج . على
من روحه الله تعالیٰ المعرفة وی الادب والحظ وی العلم جمع
وی کتابی هدا شیئاً من الموعظ الح *
باب الاحلام وترك الرياء اهربا مدد من الفصل الح

The first Bâb begins on fol 2^a, thus
* مدد من الفصل الح

The last chapter begins on fol 219^a as follows

باب الحکایات قال العقیقہ ابو الله ، السمرودی حدیث ابی الح *

For other copies of the work see Berlin, Nos 8735-6, Wien,
vol III, p 268, India Office, No 147, Alger, Nos 872-75, Cairo,
vol II, p 151, Asafiyah Library, vol II, p 1590 The work has
been printed in Cairo, A H 1305, Bombay, A D 1884

No 824

foll 296 lines 19 size $6\frac{1}{4} \times 4\frac{1}{4}$ $5\frac{1}{4} \times 2\frac{1}{4}$

The Same

Another copy of the preceding work beginning like the above
 Written in ordinary Naskh Dated A.H. 1187
 Scribe حسن بن محمد

No 825

foll 178 lines 12 size 8×6 $5\frac{1}{4} \times 4$

اللَّعُونُ فِي الْمَصْوَفِ

AL-LUMA' FI AT TASAWWUF

A very valuable and the oldest known copy of the Kitab al Luma dated A.H. 483 This is the oldest MS in the library but unfortunately it is imperfect

Author Abu Nasr Sarraj at Tusi

The MS is defective at the beginning and opens thus —

كتاب اللعون سماحة ابواب باب مذهب اهل الصوره الع

An exceedingly valuable edition of the work (with critical notes author's life abstract of contents glossary and indices) by R. A. Nicholson was published in the Gibb Memorial Series 1914

The author surnamed طاووس العجمي The Peacock of the Poor was a great expounder of the Sufic doctrines He was well versed in mystical theology He died in A.H. 378=A.D. 988 For full particulars of the author and the work see Nicholson's edition Some particulars of the author will also be found in Kashf al Mahjub Tadkirat al Auliya Nafahat Safinat al Auliya Mirat al Asrar Mirat al Janan etc See also Haj Khal

The following anonymous note on the title page apparently written in the 9th century of the Hijrah ascribes the authorship of the work to the famous Shaikh Abu Nasr Bishr al Hafi (d. A.H. 227=A.D. 841) —

* كتاب اللعون لـ ابو نصر سر العجمي

This wrong assertion is evidently based on a careless reading of the opening words of each Bab in which only the Kunyah Abu Nasr and not the name occurs

The writer of the note has thus mistaken Abu Nasr (Bishr al

Hâfi) for our author Abû Nasr (Sarrâj). Hâfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several Shaikhs who lived after the death of Hâfi (see the List of Sûfîs given at the beginning of Nicholson's edition)

The main object of the author in writing the work was to show by argument that the true principles of Sûfîsm agree with the doctrines of the Qur'ân and the Hadîsh. He deals at length with the doctrines and principles of the ancient Sûfîs, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Sûfîsm in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Mugaddimah* and thirteen *Kitâb*, subdivided into numerous *Bâb*. Our copy has only twelve *Kitâb*, as follows:

The first *Kitâb*, ^{مَوْلَى} كتاب (corresponding with the second in the printed edition), in 8 *Bâb* (in the printed edition 9 *Bâb*), on fol 1^b. The second, in 4 *Bâb*, on fol 11. The third, in 5 *Bâb*, on fol 17. The fourth, in 7 *Bâb*, on fol 23^b. The fifth, in 27 *Bâb* (in the printed edition 26 *Bâb*), on fol 34^b. The sixth, in 5 *Bâb*, on fol 79^b. The seventh, in 12 *Bâb*, on fol 95. The eighth, in 6 *Bâb*, on fol 109^b. The ninth, in 6 *Bâb*, on fol 116^b. The tenth, in 2 *Bâb*, on fol 124^b. The eleventh, in 18 *Bâb* (in the printed edition, 32 *Bâb*), on fol 143. The twelfth (not treated as a separate *Kitâb* in the printed edition), in 20 *Bâb*, on fol 166.

A comparison with Nicholson's edition shows that the entire *Mugaddimah* (subdivided into 18 *Bâb*), and the first *Kitâb*, ^{كتاب الاحوال} ، ^{المقامات} (comprising 19 *Bâb*), occupying pp 1-70 in the printed edition, are wanting in our copy. The last *Kitâb* in our copy, styled ^{كتاب الاعمال} ، ^{كتاب نور الله طهريات} (in the printed edition, ^{كتاب نور الله طهريات} ، ^{كتاب الاعمال}) is not treated as a separate *Kitâb* in the printed edition, but forms only a part of its last *Kitâb*. The last *Bâb* of the fifth *Kitâb* in our copy is treated as a separate *Kitâb* ^{كتاب الاعمال} in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Sûfîsm. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy viz A H 483 runs thus —

فرع من كتابه يوم الاثنين والسادس عشر في شهر حب سنة ملاب
وثلاثين واعماده *

Written in fair bold Naskh

No 826

fol 218 lines 23 size $9\frac{1}{2} \times 6\frac{1}{4}$ 8x4

الجزء الثاني من دوت العاوف في معاملة المحبوب

AL JUZ' AS SÂNI MIN QÛT AL QULÛB FI MU'ÂMALÂT AL MAHBÛB

The second part of a very old copy dated A H 571 of Qut al Qulub a work on Sufism and asceticism dealing with religious duties mystical principles and moral precepts as well as the system and observances of Sufism. The author expounds with special care the philosophical principles involved. As the author of *Fasl al Khitab* (see Persian Hand list No 1386) fol 33 observes in the quotation which follows the present work is recognised by Sufis and scholars as the most useful composition produced on the subject up to that time —

فالoram يصنف منه في الإسلام في دعائى الطريقة ولمؤلفه حمه الله
كلام في هذه العلوم لم يسبق إلى مثله *

Al Gazzali (d A H 511=A D 1111) in *Ihya al Ulum* (see Nos 833-36 below) borrowed materials from the present work.

The present second volume contains the last 16 Fasl viz 32-47. A complete copy of the work is mentioned in Berlin No 2816 together with a full description of the contents. An index of the contents of the present copy written on different paper in a later hand is attached at the beginning.

Author Abu Talib Muhammad bin Ali bin Atiyah al Makkî al Harisi ابو طالب محمد بن على بن عطية المكي الحارسي a famous Sufi of Mecca. He was a disciple of Abu l Hasan Muhaminad bin Ahmad bin Salim Basri to whom he refers on fol 183^b thus —

و كذلك ١١٢ والحسن بن سالم يقول أنا أطلب حمه من السبع وهي حسب ذلك العقسى إلى البلاكه وإذا متعت حمه من السبع
عمر كل حارجه عن خطها فاسعما العلب بذلك واعدل *

He died in Bagdâd, A H 386=A D 996 See Mir'ât al Janâن, fol 233^b, Nafahât, p 135, Tâj at Tabaqât, vol. iv, part ii, fol 1210, Fasl'âl Khitâb, fol , 277^b, Mujmal Fasihi, fol 128^a.

Beginning .

العمل الثاني و الثالثون فيه شرح مبادىء الاسلام وهي خمسة
ذكر وسائل الطهارة وما يقال عدد عمل كل عصو من الادكار اول ذلك ان
يتوضأ فاعداً مستور العورة و ان لا يكون الماء متداً *

The work ends with the 47th Fasl which begins thus

العمل السابع و الأربعون فيه كتاب تعصيل الحرام من السجدة و عمل
الحلال و دم السدقة *

The colophon, which is not fully legible, runs thus

الحمد لله رب العالمين و صلى الله على سيدنا النبي، العربي و على
آله و اصحابه و اتباعه اجمعين و سالم سلاماً ... و روع .. سده احدي و سبعين
و حمس و خمسة و سبعة للكم اعفر لمصعده و ادحشه و كنته و لوالديهم اجمعين *

For other copies of the work see Berlin, loc cit, Râmpûr,
No 261

The work was printed in Cairo, A H 1310 A printed copy of the
work is mentioned in Âsaffiyah Library, No 989

Written in good Naskh

The name of the scribe is undecipherable Folls 69-95, which
are also written in Naskh, are supplied in a later hand

The MS was at one time in the possession of one Muhammad
bin 'Abdallatif, a scholar of the 9th century A H , as it appears from
his autograph note on the title-page which runs, thus

كتاب فوت القلوب و معاملة المحبوب تسبحة . النسخ الكبير السعير
ابي طالب . المكتى من نعم الله على عده محمد بن النسخ عدد المطهه ،
احتم له بالخير الخ *

One Muhammad Nâfi', in his note on the title-page says, that in
A H 1192, he purchased the present MS through Mîr 'Inâyatallâh

No 827

fol 308 lines 15 size $7\frac{1}{4} \times 4\frac{1}{4}$ or $3\frac{1}{2}$

ورعى العلماء

RAUDAT AL 'ULAMA'

A work containing a collection of religious mystical and moral instructions based on the Qur'an Hadis and sayings of the Sufis and others. The work is divided into 98 Bab which are fully described in Berlin No 8860.

Author Abu l Hasan Ali bin Yahya bin Muhammad Az Zanda
 ابو الحسن على بن يحيى بن محمد الربيد و سعى روحه العلوي المعنوى
 vaitsiti al Buhari al Mubtagi Haj Khal vol m p 505 and Berlin No 8860
 record the author's name as Abu Ali Husain bin Yahya but the
 author of Al Jawahir al Mudiyah vol n fol 128^b emphatically states
 و لم يسمى على بن يحيى
 that his name was Ali bin Yahya thus
 This rendering is supported by the Isnad of the present work quoted
 below which is identical with that found in the copy noticed in
 Buhar Lib Cat vol n No 121 —

الحمد لله رب العالمين و الصلوة على خير ائمۃ محمد و آله و آله و آله
 لامعن دهول ادو ا ل احمد بن محمد بن نصر العلوي الحدادي النجاشي
 عفی اللہ تعالیٰ عنہ احمدی لجمع کتاب روضہ العلماء حدی ابو
 المعالی اشرف بن ابی تکر رحمہ اللہ علیہ احراہ فی
 سنه اربع و سنتی و حمسانہ تال احرار الشیع الامام الرادید سمس
 الاسلام ابونکرس مه من دصل البریحی فیما کتب لی فی سنه نعل
 و ا انه وال سنجی الرادید والوالد وال احرار الشیع العفید الحاکم ابو نصر
 بن محمد بن عسی التلودی رحمہ اللہ علیہ وال احرار الشیع العفید
 الرادید ادو رحمہ اللہ علیہ بن محمد الربيد سعی رحمة اللہ علیہ *

It is evident from the fact that throughout the work the author is referred to sometimes as دال العفید رحمة اللہ (the preceptor or jurist said May God have mercy on him) and sometimes as قال رحمة اللہ رحمة اللہ (he said May God have mercy on him) that the work was arranged by some one after the author's death—probably by his pupil Abu Nasr bin Muhammad bin Isa who in the Isnad quoted above refers to the author in similar terms (فعید رحمة اللہ علیہ)

The date of the author's death is not mentioned in Haj Khal

nor in Berlin, No 8860 In Al Jawâhir al Mudiyah, the author is noticed as a Hanâfi scholar, but nothing is said as to the century to which he belonged Dr Hidâyat Husain, in Bûlîâr Lib Cat. vol II, No 121, on the strength of a date, A.H. 508, mentioned in the Isnâd, observes that the author flourished before that date The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'îlî, a reliable traditionist, who died in A.H. 371=A.D. 981, see Huffâz, vol. III, p. 159, and states that he personally received certain religious instruction from him

قال رحمة الله ورحمة السبعون السياح الامام ابو نصر اسماعيلي يتحدى عن
الحسن الدمشقي انه حلس للعامة فلما قرئ فاتح الله شاف الحج *

(ii) From the above-mentioned Abû Bakr Ismâ'îlî he received a Hadîs, which he quotes on fol. 248^a as follows

قال رحمة الله ورحمة الامام ابو نصر اسماعيلي اصلأه داسدار له
عن نابع ابن هرقل لما سرمه ، هذه الآية وهو قوله مثل الدين يدعون
اموالهم بغير حساب الى احرالآية قال رسول صلى الله عليه وسلم رب
زدامتنى وذرلها ، هذه الآية من دالله يعرض ورصاصها ومساحتها له اضعافا
كثيراً قال رسول الله صلعم زدامتنى وذرلها ، ادما يومن الصارون . احرهم
* بغير حساب

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Sufî Abu'l Qâsim (d. A.H. 378=A.D. 988, see Nafahât, p. 139) —

قال رحمة الله ورحمة ، ادا العسوم الصوفي يقول اول شئ حلقة الله
تعالى حل حلقة دخناء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abu'l Hasan 'Ali bin 'Abdallâh at Tarsûsî (d. A.H. 382 =A.D. 992, see Ansâb u Sam'ânî, fol. 222^b)

قال رحمة الله فرأى على إبي إبراهيم عليه السلام عبد الله الطرسوسى
قال كان بعض الصالحين يعسل موسى الصوصى فقال أى مينا دوماً و
أدرجه فى كعبته ثم هاجها من زاوية البيت يقول الله عز وجل ناطقة
في حدوده وإنما لابطأه بعد وفاته ما حذف العسلان فصار دوراً على
دور اليم *

Beginning —

أشكر الله تعالى كلثرا واسمح له بذكره وأصلحه إما بعد وابني قد صدق
هذا الكتاب وأصلحه مراجعا على أصحابه وإن حالنا عن مسائل الفقه و
الحكم ولا مجال فسألتني بعض أهل العلم مني قد أسلى ما الحلوس
في العامة إن شئ الله يل أصحه فإنه ما صعد لمهم لعاظم الله
تعالى أدنى وإنما كتاب هذا وسميه كتاب روضة العلماء
وكان اسمه الأول روضة المذكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work *Raudat al Mudkkirin*

Some one in the following note on the title page has erroneously ascribed the authorship of the work to Abu Isma'il Ahmad bin Muhammad bin Nasr al Alawi —

كتاب روضة العلماء ، السمع العلامة و الحسن الفخر العجمي ابو
اسماعيل احمد بن نصر العلوى التحتفى عفر الله له و لحميع
الله اعلم *

For other copies of the work see Berlin No 8860 Buhar Lih
Cat No 121 Rampur Nos 156 57 of date A H 771 Rampur No
156 of date A H 771 being the oldest copy known to us

Written in fair Naskh Dated A.H. 1097

In A H 1255 the MS came into the possession of one Ahdarrahim al Qandahari an Indian scholar of the 13th century A H See the note on the title page which runs thus —

وَدَوْعَ هَذَا الْكِتَابُ بِعَصْلِ اللَّهِ الْكَرِيمِ فِي مَلْكِ عَدَدِ الرَّحْمَنِ الْمُدَهَّارِ

١٢٥٥ سنه ، الماء الله يعطيكم

No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العسيرة

AR RISÂLAT' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfîsm and asceticism, containing a full description of the mystical principles and practices of the Sûfîs. In the first *Bâb* of the work, the author refers to 82 eminent Sûfîs, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهال السنة، الاعياد), and that the Sûfîs, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs, is regarded as a standard work on the subject, and is referred to as such by Sûfîs and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No 2822. The work was composed in A H 438.

Author Abu'l Qâsim 'Abdalkarîm bîn Hawâzin bîn Talha bîn Muhammad al Qushairî ابو القاسم عبد الكريم بن هوارن بن طلحة بن معاذ القسيري, known as Al 'Ustâd (الأستاذ), a prominent Sûfî scholar and author of the 5th century A H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, vol 1, p 432. Besides the 13 works referred to above, a very rare work of the author, viz., *Kitâb al Mi'râj* is found in the Library, see Hand-list No 2269. Our author was a follower of the Shâfi'i school, and adhered to the Ash'ârî school of theology. He was born in Khurâsân, A H 376. He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Sûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:

- (i) Abu'l Qâsim Al Aimâni, a philologist of the 4th century A H
- (ii) Hâkim (d. A H 405=A D 1014, see Lib Cat, vol v, part i, pp 105-6)
- (iii) Ibn Fûrak (d. A H 406=A D 1015, see Lib Cat, vol v, part ii, No 373), who is quoted by our author on fol 52^b of the present work thus
ابن الأعلم أبو بكر من معاذ بن الله بن مورك رحمه الله

- (iv) Abu Ishaq al Isfira ini (*d* A H 418=A D 1027 see Isnawi fol 24) who is also quoted on fol 98^a thus
وَكُلُّ الْأَمَانِ اُبُرِ اسْعَانَ الْأَسْعَانِي بَعْرَلُ لَعْنَهُ *
- (v) Abu Bakr Muhammad at Tusi (*d* A H 420=A D 1029 see Isnawi fol 300)
- (vi) Abu Nu'aim al Isfahani (*d* A H 430=A D 1038 see Lib Cat vol v part ii p No 437)

After a thorough study of Islamic literature our author placed himself for spiritual training under the above mentioned Sufi Abu Ali Ad Daqqaq who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abu Ali's death in A H 405=A D 1014 our author adopted as his spiritual guide the Sufi Abu Abdarrahman as Sulami (*d* A H 412=A D 1021). These two Sufis are the chief authorities quoted in the present work. The wonderful genius of Qushairi earned for him a great reputation among the Sufis who conferred upon him the title of Al Ustad which had formerly been borne by Abu Alf. He died in Nishapur A H 465=A D 1074 and was buried near the tomb of his father in law. He left behind him a large number of pupils and disciples and the following six sons who were also reputed for their piety and literary knowledge —

- (i) Abu Nasr Abdarrahim (*d* A H 514=A D 1120 see Isnawi fol 373)
- (ii) Abu Sa'id Abdallah (*d* A H 477=A D 1084 See Isnawi fol 380)
- (iii) Abu Mansur Abdarrahman (*d* A H 482=A D 1089 see Isnawi fol 380)
- (iv) Abu Sa'id Abdalwahid (*d* A H 494=A D 1100 see Isnawi fol 380)
- (v) Abul Fath Abdallah (*d* A H 521=A D 1127 see Isnawi fol 381)
- (vi) Abul Muzaffar Abdalmunim (*d* A H 532=A D 1137 see also Isnawi fol 381)

For our author's life see Mir at al Janan fol 264 Subki vol iv fol 161 Isnawi fol 378 Ibn Mulaqqin fol 61^a Kashf u Asrar al Bayan fol 112 Tabaqat al Mufassirin fol 53^b Nafahat p 354 Mujmal Fasih fol 151^b Br Mus Suppl No 227 De Slane's translation of Ibn al-Hallikan vol ii p 152

Beginning —

فَالْأَسْنَادُ حَمَالُ الْإِسْلَامِ اُبُرُ الْعَالَمِ عَدُدُ الْكَرِيمِ بْنُ هَوَارِنِ الْعَسْرِيِّ
اللَّهُ الَّذِي يَعْرِدُ بِحَلَالٍ مَلْكُوَّةٍ وَمَوْهِدُ بِحَمَالٍ حَمْرَوْهُ الْعَجْ *

No. 828.

foll 114, lines 33, size $13\frac{1}{2} \times 8$, $10 \times 5\frac{1}{2}$

الرسالة العشيرية

AR RISÂLAT' AL QUSHAIRÎYAH.

A very old copy of a well-known work on Sûfism and aseeticism, containing a full desription of the mystical principles and practices of the Sûfis. In the first *Bâb* of the work, the author refers to 82 eminent Sûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (اعجم الاعجم، الاعجم), and that the Sûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfis, is regarded as a standard work on the subject, and is referred to as such by Sûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No 2822. The work was composed in A H 438.

Author Abu'l Qâsim 'Abdalkarîm bñ Hawâzin bñ Talha bñ Muhammad al Qushairî (القاشم عبده الكرم بن هوارن بن تلحة بن محمد القشيري), known as Al 'Ustâd (الأستاد), a prominent Sûfi scholar and author of the 5th century A H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning, and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Broek, vol 1, p 432. Besides the 13 works referred to above, a very rare work of the author, viz., *Kitâb al Mi'râj* is found in the Library, see Hand-list No 2269. Our author was a follower of the *Shâfi'i* school, and adhered to the *Aslî'arî* school of theology. He was born in *Khurâsân*, A H 376. He lost his father, while still a child, but he had an innate love of learning, which prompted him to leave *Khurâsân* for *Nishâpûr*, where fortunately he fell in with Sûfi Abû 'Ali ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:

- (i) Abu'l Qâsim Al Aimânî, a philologist of the 4th century A H
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- (iii) Ibn Fûrak (d. A H 406=A D 1015, see Lib Cat, vol v, part ii, No 373), who is quoted by our author on fol 52^b of the present work thus
ابننا الإمام أبو بكر من محدثين الله من ابن فورك رحمه الله الحمد لله

- (iv) Ahu Ishaq al Isfira imi (*d* A H 418=A D 1027 see Isnawi
وَكُلُّ الْعَامِ اُبُرُ اسْفَارِي مُعَوْلٌ لِمُحَمَّدِ بْنِ اسْفَارِي
fol 24) who is also quoted on fol 98^a thus
- (v) Ahu Bakr Muhammad at Tusi (*d* A H 420=A D 1029
see Isnawi fol 300)
- (vi) Ahu Nu'aim al Isfahani (*d* A H 430=A D 1038 see Lih
Cat vol v part ii p No 437)

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- (i) Ahu Nasr Ahdarrahim (*d* A H 514=A D 1120 see
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fol 380)
- (iii) Ahu Mansur Ahdarrahman (*d* A H 482=A D 1089 see
Isnawi fol 380)
- (iv) Ahu Sa'id Abdalwahid (*d* A H 494=A D 1100 see
Isnawi fol 380)
- (v) Abu'l Fath Abdallah (*d* A H 521=A D 1127 see Isnawi
fol 381)
- (vi) Abu'l Muzaffar Abdalmun'im (*d* A H 532=A D 1137
see also Isnawi fol 381)

For our author's life see Mirat al Jannat fol 264 Subkī vol iv
fol 161 Isnawi fol 378 Ibn Mulaqqin fol 61^a Kashf u Asrar al
Bayan fol 112 Tabaqat al Mufassirin fol 53^b Nafahat p 354
Mujmal Fasihi fol 151^b Br Mus Suppl No 227 De Slane's
translation of Ibn Khallikan vol ii p 152

Beginning —

فَالْأَسْنَادِ حَمَالِ الْإِسْلَامِ اُبُرُ الْعَامِ عَدْ الْكَوْنِ مِنْ هَوَارِنِ الْعَسْتَرِي
الْحَمْدُ لِلَّهِ الَّذِي يَعْرِفُ بِحَلَالِ مَلْكَوَةِ وَيَوْدُ بِحَمَالِ حَمْرَوَةِ الْجَعَلِ *

After fol 11, certain folios containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to fol 37–66 of No 829 below) are missing

The MS is undated, but the paper, handwriting, and general condition of the MS suggest that the present copy was transcribed not later than the 5th century A.H. Fols 1–18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No 136, Wien, No 1890, India Office, No 598, Paris, No 1830, Berlin, Nos 2822–23, Bodl., vol 1, No 325, Br Mus Suppl., No. 227, Rampur, Nos 147, 148, 149

The work was printed in Cairo, A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304, see for a copy the same Âsafîyah Library, p 378

No. 829.

fol 236, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$.

The Same

Another copy of the same, beginning with the following Isnâd, thus —

قال حدثنا السجح الإمام أبو محمد علي بن عبد الرحمن بن عبد العزيز مد الله وفى ادعاه حدثنا والدى السجح الإمام أبو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمى قال حدثنا السجح الإمام الاستاد الأحل حمال الإسلام ناصر السنة وقائم المدعة ابو العاص بن هوارن بن طلحه القشىري رحمة الله التحمد لله الذى تفرد بحال ملكوتة الخ *

The MS is dated, A.H. 1033, and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Mutî', a scholar of the 6th century A.H.

A note on the margin of the last fol runs thus

بلغ مقابلة على سخنة صحيفحة معتمدة وهي دسخنة العارف بالحسين بن محمد بن الحسن الملك العسافى الجيادى المدفون بمدينته حلب المحمد ... فى مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that in A H 1036 the present MS was compared with a reliable copy of the work belonging to Husain the last King of the Rasulid dynasty in Yaman see Lane Poole p 99

Written in fair Naslîh Dated Sanâ (in Yaman) A.H. 1033

No 830

Foll 306 lines 15 size 11 $\frac{1}{4}$ x 6 $\frac{1}{4}$ 8 $\frac{1}{4}$ x 4 $\frac{1}{4}$

The Same

Another copy of the preceding work beginning like the above
Written in beautiful Naskh within gold ruled borders The first two
foli are fully illuminated and there is a frontispiece

Written in fair Naskh Not dated apparently 12th century

A H

No 831

font 46 lines 13 size 8½×5 6×3

مغارل السائرين

MANĀZIL AS SÂ'IRÎN

We are also told in the preface that the work was composed at the request of the people of Harat

Author Abdallah bin Muhammad bin Ahmad bin Ali bin Ja far bin Mansur bin Matt bin Zaid bin Khalid al Ansari عدد الله بن محمد بن احمد بن علي بن جابر بن منصور بن مات بن زيد بن خالد الانصاري the most prominent Shafi'i and Hanbali scholar of the 5th century A.H. who

traced his descent from Zâid, commonly called Abû Ayyûb al Ansârî, a companion of the Prophet. He was highly esteemed both as Sûfi and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultân Mas'ûd bñ Mahmûd (A.H. 421-432=A.D. 1038-1075), when on a visit to Harât. In A.H. 462, he was invested with a Khil'at (خِلَّة) by the Caliph Qâ'imbillâh (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a Khil'at and the title of Shaikh al Islâm by the Caliph Muqtadirbillâh (A.H. 467-487=A.D. 1075-1094). He is generally referred to by this title, by Jâmî in Nafahât. He was a disciple of Abu'l Hasan Kharqânî (d. A.H. 425=A.D. 1033, see Mujmal Fasîhî, fol. 139), the famous Sûfi of the 5th century A.H. Ibnu'l Jawzî (d. A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395, but according to the author's own statement, contained in Nafahât, p. 371, he was born in A.H. 396, at Quhandîz, a city in Harât. In his early life he devoted himself equally to the literary branches of learning and to Sûfism, studying under several teachers and professors of Nîshâpûr, Bastâm and Tûs, and receiving spiritual training from the Sûfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Sûfis of Harât, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines, and he was ordered to leave Harât, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Sûfis of Harât complained against his mystical theories to Sultân Alap Arsalân (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sultân cancelled the order. Lastly, in A.H. 478, Nîzâm al Mulk (d. A.H. 485=A.D. 1092, see Lîb Cat., vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât, but, in A.H. 480, he was honourably recalled by the Nîzâm. He died in Harât, A.H. 481=A.D. 1088, see Tabaqât Ibn Rajab, foll. 35-48, Mîr'ât al Janân, fol. 275, Nafahât, p. 371, Mujmal Fasîhî, fol. 546, Tabaqât al Mufassirîn, fol. 386, Brock, vol. i, p. 433, Rieu, Persian Catalogue vol. i, p. 35. A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of Al Mâdih Wa Al Mamduh, is mentioned in Ibn Rajab. The author of Tâj at Tabaqât, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in Brock, *loc. cit.*, the following five works of the author are mentioned in Ibn

كتاب على المعمات (iii) مغافل الامام احمد (ii) كتاب العارفون (i) بذاب العجب
معاليس الدكتور (v) بعض العروان (xv)

Beginning —

الحمد لله الواحد الأحد العزوم الصمد و بعد فإن حمامة من الأعداء
في الوقوف على مغارل السارين من أهل هراء طال على مسأله
أنى رمانا أن أنس لهم في معروفيها دنانا الحج *

Several scholars have written commentaries on the present work
See Haj Khal vol vi pp 129 30

For other copies of the work see India Office No 599 Cairo
vol vii p 556 Berlin No 2826-7 Wien Nos 1891-2 Br Mus
No 753 For a very reliable text of that contained in the com-
mentary by Abdarrazzaq al Kashfi (d A H 736=A D 1336 see
No 875 below) who tells us in the preface of his commentary
quoted in India Office No 600 that he found many variants in the
various copies of the work which he examined but that fortunately
he succeeded in obtaining a copy studied under the author,himself
the text of which he incorporated in his commentary

Written in fair Naskh Dated A H 839

Scribe صدر الدين بن محمد

The title page bears the following autograph note of Sufi
Muhammad bin Ali which indicates that the MS was for some time
in his possession —

من ممتلكات العبد العبد إلى إبراهيم الولي محمد بن سعيد على
المعلم سرف الدين العبداني عفى الله عنه ذريته وسم ذريته *

This note is followed by his seal which contains the following
Persian verse —

رَبِّهِ لِي وَ لِي سَاهِهِ وَ
سَهْرِهِ وَ كَاهِهِ مُحَمَّدٌ بْنُ عَلِيٍّ

This Muhammad bin Ali was an Indian Sufi of the 9th century
A H In A H 781 he and his father Ali (d A H 786=A D 1384) settled
in Ka_hmir where ruler Iskandar Shah (A H 796-819=A D 1393-
1416) became a disciple of the present Sufi and whose Minister a
Hindu named Basant accepted Islam under the Sufi's spiritual in-
fluence and was afterwards known as Mahk Saifaddin See Tadhira
Ulama Hind p 219

The title-page also bears the following prayer

دِرْمِيَان نَمَار سَهْ صَدْ وَ نَمَار فَرْض رَوْى نَدْسَت رَاسْ كَلْد وَ سَهْ دُونْ^{۱۰}
 نَكْوِيد الْعَمَار وَ قَوْب كَلْد دِيْكَر رَوْى نَهْ يَسْ يَسْ ، كَلْد وَ هَمَاتَلَيْن سَهْ دُونْ ،
 نَكْوِيد الْعَمَار وَ قَوْب كَلْد نَهْ يَسْ يَسْ - دِيْكَر رَوْى نَدْسَه ، چَه ، هَمَاتَلَيْن
 كَه اَن زُور اللَّه سَعْيَه تَعَالَى سَمَاء اَرْ كَعَايَه ، فَرْمَادِيَه اَسَاء اللَّه سَمَاء وَ كَرْمَه *

Four 'Arddidahs, the earliest of which is dated, A H 1066, are also found on the title-page

No. 832.

foli 13, lines 31, size $11\frac{1}{2} \times 5\frac{1}{2}$, 4x3

The Same

" Another copy of the same Written in good Naskh Not dated, apparently, 11th century A H The handwriting of the present MS is identical with that of MS No 873 below, the scribe of which is Nûraddîn Abu l Wadâd

No 833.

foli 133, lines 13, size 12×7 , 9x3

إِيمَاع عِلْمِ الدِّين

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of Ihyâ' u 'Ulûm ad Din a comprehensive work on Sûfism and asceticism as well as Islamic doctrine in general, the author referring throughout to the Qur'ân Hadîs, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone Muhammad Pârasâ (d A H 822=A D 1419), a famous Sûfi of the 9th century A H , and the author of Fasl al Khitâb, tells us, in the following passage on fol 33^a of Lib copy, Hand-list, No 1368, that our

author borrowed his methods and materials from Quṣ al Qulub (No 826 above) و قد سمع كلامه (أبوطالب مكي) الأعلم حمزة الإمام في تأليف اصحاب العلوم

Ibn Hajar (*d* A.H. 802=A.D. 1449 see Lib Cat vol v part i No 159) and Iraqi (*d* A.H. 806=A.D. 1403 see Lib Cat vol v part ii No 442) each made a collection of the Hadis referred to in the present work giving in every case the Isnad and suitable references to other works of Hadis. Ibnul Jawzi (*d* A.H. 597=A.D. 1200 see Lib Cat vol x No 512) in his two works *Ilam al Ilm* and *Minhaj al Qazidin* criticised the present work. His criticisms were replied to by contemporary scholars and Yafi in his *Jāḥid* fol 36-39 (see No 908 below) has refuted certain Sufis who criticised the present work. The work is divided into four Rubu or parts (i) العداب (ii) العذاب (iii) المذهب (iv) العادات Each part is subdivided into 10 *Kitab* and each *Kitab* again into several *Fasl*. The present copy is divided into four volumes each volume containing one part. The present volume contains Part I viz العادات

Author Abu Hamid Muhammad bin Muhammad ibn Gazzali¹
أبو حامد محمد بن محمد الغزالى

He is surnamed Zunīddin ar Tusi and is known by the title of Ḥujjat al Islam. An eminent scholar of the Shafi school and famous philosopher theologian jurist and exponent of Sufism he is known in Europe by the name of Al gazel and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Tus in A.H. 450 not in 441 as stated by Huart History of Arabic Literature p. 260. He lost his father in his boyhood and was placed under the care of a Sufi friend of his father who entered him in a Madrasah of Tus where he received his early education under Zādāqān. Love of learning impelled Gazzali to leave home and he first visited Jurjan where he studied under Abu Naṣr Isma'il and some others. Thereafter he proceeded to Nishapur where the famous professor of Nizamiyah Madrasah Abdalmalik Imām al Harrāmī (*d* A.H. 478=A.D. 1085 see Lib Cat vol v No 493) took a keen interest in his education. Gazzali attended his lectures for a considerable period and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject *Al Mankhul*.

¹ The present spelling of the word is preferred to that of Gazali on the authority of *Ikhtiyar ar Rafiq* fol. 8 where we read —

والغزالى يحيى الدين الله رب و سدد الرأى و بعد الالف لام و هدة المسند
إلى الغزالى على عادة أهل حوارم و حرجان ما م نسبون إلى العصافير الفصارى
و بل الرأى صحيحة و موغلب المسنود *

for a copy of which see Hand-list, No 769 As we are told by Ibn Mulaqqin, fol 77^a, Gazzâlî submitted Al Mankhûl to his teacher, Imâm al Haramain, who made the following encouraging remarks on the work ابا حی ملا صریح حتی امروء لان کتابک های علی کتابی.

Gazzâlî became known throughout Nîshâpûr as a profound scholar, and, on the death of Imâm al Haramain, in A H 478, the authorities appointed him professor of Nîzâmîyah Madrasah in his place. After a few years' service in the Nîzâmîyah Madrasah, he was summoned in A H 484, by the Nîzâm al Mulk of Bagdâd (see Lib Cat, vol x, No 493) to be Principal of the Nîzâmîyah College there, and his success in several debates with eminent scholars of Bagdâd, together with the fame of his lectures won for him the highest reputation as a scholar throughout the Muslim world. In A H 488, he resigned his post in order to devote himself to Sûfism, the love of which had been placed in his heart by Shaikh Abû 'Ali Farmûdî (d A H 477=A D 1084, see Mir'ât al Janân, fol 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Meeca, and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Sûfi Abû Nasr bin Ibrâhim, who died after A H 490, as his Shaikh for spiritual training. The present work (*Ihvâ'*), along with others, was composed in Damascus, and earned for its author the title of سید المؤلفین (the lord of authors), see Irshâd, No 908 below. Gazzâlî, later on, visited Cairo and Alexandria, and afterwards returned to his native place (Tûs), where he founded a Madrasah for the scholars and a Monastery for the Sûfis, and having renounced all other works, passed the rest of his life in teaching the Qur'an and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock, vol 1, p 419. As regards two of the works mentioned in his list, viz., Al Madnûn Bihî 'An Gairî Ahlîhî and As sîrr al Maktûm, Gazzâlî's authorship is emphatically denied by Isnawî, fol 343. He died in A H 505=A D 1111. See Isnawî, *loc cit*, Ibn Mulaqqin, fol 77, Ikhâtiyâr ar Rafiq, fol 110, Mir'ât al Janân, fol 287^b, Nafahât, p 422, Mujmal Fasihi, fol 159, Subki, vol iv, fol 210-16, Mu'jam al Buldân, vol iii, p 560, Kashf u Asrâr al Bayân, fol 182, Tâj at Tabaqât vol vi, part 1, fol 295, At Tabaqât al 'Alîyah (see foll 122-25 No 959/5 below), Gosche, Über Gazzâlî's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp 239-311, Munk, Melange de philosophie, p 336, Schefer Chrestomathie Persane, vol ii, p 212, Huart, History of Arabic Literature, p 263, Nicholson, Literary History of Arabs, p 338, Macdonald, Development of Muslim Theology, pp 215-241, ZDMG, vol vii, p 172.

Beginning —

* احمد الله تعالى لولا حمدا كبيرا طبعنا الحج

For other copies of the work see Berlin Nos 1679-1706 Wien No 1656 Leid No 2146 Br Mus Suppl No 173-4 Br Mus Nos 854-8 Cairo vol 11 p 62 Alger Nos 554-8 India Office Nos 602-10 Badl vol 1 Nos 287 295 Rampur No 253 Asafiyah Nos 1-3

The work has been printed in Bulaq A.H. 1289 and in Cairo A.H. 1306 also lithographed in Lucknow A.D. 1864

No 834

fol 208 lines 31 size 12×7½ 9×5

Vol II

Continuation of preceding volume contains the second part of the work It begins thus —

* الحمد لله الذي احسن ندب الكتب الحج

— — —

No 835

fol 164 lines 31 size 12×7 9×5

Vol III

Continuation of above contains the third part of the work It begins thus —

* الحمد لله الذي سدد در در اد اك حلاته العلوب الحج

No 836

fol 376 lines 13 size 12×7½ 9×5

Vol IV

Continuation of above contains the fourth part of the work It begins thus —

* الحمد لله الذي سدد در در سبعه الكتاب الحج

All these four volumes are written in beautiful Naskh within gold ruled borders Each volume bears a frontispiece All the chapter headings are illuminated in a great variety of colours

درویس محدث اس ناوی محدث

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus سید شاہ حبیں عد الرشاد دللمی, we may conclude that the present MS was at one time in possession of 'Abdariashid ad Dailamî (d. A.H. 1081=A.D. 1670, see Taqkira-i Khush Nawisân, p. 95), a famous scribe in the Court of Shâh Jahân (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus وفه ، هذا الكتاب لله عز وجل العدد الصريح ، حاجی عدد الربانی سنه ١١١٤، from which we learn that the MS was bequeathed for the use of the public, in A.H. 1114, by one Hâjî 'Abdallazzîq.

No. 837

foll. 304 lines 31, size $12 \times 7\frac{1}{2}$, 9×5

The Same

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8 Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Folls. 9^b-10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus اینکہ حبیں نواب حاجی ولات علی حاصل صاحب دام اعلاء سے ائی ای indicates that the present MS is from the Library of Nawwâb Hâjî Wilâyat 'Alî Khân Sâhib, C.I.E., of Patna.

No. 838.

foll. 354, lines 31, size $12 \times 7\frac{1}{2}$, 9×5

Vol. II

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8 Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good Naskh. Not dated, apparently,

13th century A H There is beautiful frontispiece at the beginning of each volume

No 839

fol 479 lines 25 size 12×7 8×4¹

The Same

The second volume only of a beautiful copy of the preceding work divided into two volumes It contains the last two parts of the work The beginning of each part is the same as in Nos 835 36 above

Written in beautiful Naskh within gold ruled borders Each part bears a frontispiece There are illuminated headings in different colours at the beginning of each *Kitab* Dated in 1100

Scribe محمد ساکر بن محمد سرف

The name of the scribe is found on fol 214¹ at the end of the 3rd part

A note at the end tells us that the present copy was made during the reign of Aurangzib and therefore presumably in India

— —
No 840

fol 16 lines 25 size 9×7 7×4

قطعة من احجار سلوم الدين

QIT'AT MIN IHYÂ 'ULÛM AD DÎN

كتاب أسرار الركوة containing the 6th *Kitab* of the first part

Beginning —

الحمد لله الذي اسعد و اسعى الحمد

Written in good Naskh within gold ruled borders Not dated apparently 12th century A H

الى يوم الدهس وبعد قيام لم ازل حريصاً ممدد رمان بعدهم في ان أحضر
كتاب الاحدا ~ لـ الاستطاعه رأته الموقن للصواب ما في وصله العلوم الـعـ *

Written in fair Naskh Dated A H 1177

Scribe هادي بن على

No 842

fol 154 lines 11 size $7\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

عن العلم روى الحلم

'AIN AL 'ILM WA ZAIN AL HILM

An abridgment of *Ihya al Ulum* (see Nos 833-836 above). The author of India Office Catalogue No 680 rejects the statement made by Stewart in his Catalogue (No 139) in which he describes the present work as an abridgment of *Ihya u Ulum ad Din* and holds that it is a compendious independent work on asceticism and Sufism. An examination of the contents of the work supports Stewart's statement however and Ali Qari (*d* A H 1014=A D 1605) in his commentary (No 844 below) definitely states that the text is an abridgment of *Ihya al Ulum* as appears from the following passage in the preface to his commentary (see No 844 below) —

شودي المختصر مختصر الأحاديث العلوم لكتبه الإسلام

The authorship of the work is doubtful. According to some Muhammad bin Usman bin Umar Al Balkhi رسول الله عـ من عمل بـ عـ عمـ a scholar of the 8th century A H is the author see *Haj Khal* vol iv p 283. Again in *Haj Khal* vol vi p 159 and Berlin No 3064 where the work is noticed under the title of *Manabij al Arifin* one Abdallah bin Abdarrahman al Modarini is said to be the author of the work but Ali Qari in his commentary on the authority of Ibn Hajr (*d* A H 852=A D 1449 see Lib Cat vol v part 1 p 49) holds that it is the work of a certain Indian scholar.

Beginning —

ل رب رياة باسمك انسى الـعـ

For other copies of the work see India Office No 680 Berlin No 3064 Alifiyah Library Nos 502 555 and 877 Rampur Nos 222-223.

No 844

fol 549 lines 19 size $8\frac{1}{2} \times 6^1$ $6\frac{1}{2} \times 4^1$

شرح من العلم

SHARH U 'AIN AL 'ILM

A very detailed commentary on the preceding work explaining fully points referring to the Qur'an Hadīṣ and sayings of the Sufis. The present commentary was the author's last work and was composed in Rajah A.H. 1014 a few months before his death.

على بن سلطان محمد العارى البروى By Ali bin Sultan Muhammad al Qari al Harawi the most eminent Hanafi author of the 11th century A.H. who died in A.H. 1014=A.D. 1605 See Lib Cat vol v part 1 No 237

Autograph of Ali Qari is found on the title page of Al Wasilah see Hand list No 186 where Ali Qari in the following note says that the said MS was for some time in his possession —

ملكه بالسراد السعى اور عباد الله الملك العدى على بن سلطان

محمد البروى اطف ده ما ۱۴۰۰ الحجى *

Beginning —

الحمد لله العلي العظيم أما بعد فهو لحاتم كلام ربه العذيم
 على بن سلطان محمد الله البروى وهو في الحجى
 لاحياء علوم الدين لخدمة الاسلام وهو (١٠٠) من فصلاته اليتيم
 وصلاحاتهم على ما صرح به السعى ابن حجر في معجمه وقبل انه
 محسوب الى علماء بلخ *

For other copies of the work see Rampur Nos 182 83 Cairo vol II p 92 where seven copies of the work are enumerated

The present commentary was printed in Constantinople A.H. 1292
 Written in good Naskh Not dated apparently 12th century

No. 845.

foll 256, lines 11, size $8\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3$

حوار العرآن

JAWĀHIR AL QUR'ĀN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sūfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ān, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning, and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them, see fol 97^a, where he says

و حرام على من يقع هذا الكتاب بيده ان ينذر الا على من استجده
بده الصغار *

The work is divided into three Qisims, of which the first two Qisims enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ān from which each is derived. In the third Qism, the author expounds 40 principles which he considers contain the very essence of the Qur'ān, and which he designates by a separate title, viz., Al Arba'ūn fi usūl Ad Dīn (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject, see fol 127^a, where he says

اسم هذا العمل كتاب اربعين في اصول الدين ومن شاء ان يكتبه
معروفا وايكتبه ما به مستعمل على ربعة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No 846 below, where its contents are fully described.

Author Abū Hāmid Muhammad bñ Ahmad al Gazzālī (d. A.H. 505=A.D. 1111), see No 833 above

Beginning

اما بعد مد الله الذي هو واتجه كل كتاب و الصلة على رسوله
التي هي حاتمة كل خطاب الحج *

At several points readers are requested by the author to refer to another composition of his *Ihya al Ulum* (Nos 833-36) for more detailed information on the points concerned

An index of the work is contained in foli 1-4

For other copies see Leid No 1986 87 Br Mus No 143
AS No 388 Cairo vol viii p 198 Asafiyah Nos 14/2 21/3

Written in ordinary *Naskh* Not dated apparently 11th century A.H.

No 846

foli 102 lines 18 size 9×5 7½×4½

الأربعون في أصول الدين

AL ARBA'UN FI USÙL AD DIN

A copy of the third Qism of the preceding work treated as an independent composition and transcribed by Shaikh Muhammad Chishti a Sufi of the 11th century A.H. who added a short preface which runs thus —

الحمد لله رب العالمين حمداً دوارة و دعاء و دعوى مرددة و الصلوة
على سوله محمد الله اصحاته اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms each Qism containing a section devoted to each of the ten principles dealt with and a *khatimah* —

(iii) الفصل الثاني في الأعمال الطاهرة (ii) الفصل الأول في المعابر (i)
الفصل الرابع في (iv) الفصل الثالث في أصول فرادة النفس عن الأخلاق المدحومة
أصول الأخلاق المحمدية

The ten principles dealt with in the first Qism (followed by a *khatimah*) are as under —

(iii) الثاني في نعمات الدار (ii) الأول في دار الله سارك و تعالى (i)
السادس (vi) الخامس في الإرادة (v) الرابع في العلم (vii) الثالث في القدرة
(ix) التاسع في الأفعال (viii) السابع في الكلام (vii) في السمع والبصر
العاشر في العدوة (x) السادس في يوم الآخر

Khatimah حامدة في النسبه على الكتب التي منها يطلب حفظها هذه الامور

The ten principles and *khatimah* of the second Qism are as follows —

(١٧) الثالث في الصوم (iii) ، الثاني في الركوة (ii) ، الأول في الصلة (١)
 ، السادس في الأذكار (vi) ، الخامس في فرأة القران (v) ، الرابع في الحج
 التاسع في القيام لتحقق الـ ١٠٠، بين وحسن الصحبة معهم (viii) في طلب العلال
 العاشر في اتباع السنة (x) ، التاسع في الامر بالمعروف (ix)

Khiātimah حامدة نعمة، على التصحح في ترتيب الأوراد

The ten principles of the third Qism, and the Khâtimah to the same, are as follows

الثالث في العص. (iii) ، الثاني في سرة الكلام (ii) ، الأول في سرة الطعام (1) ، السادس في (v) ، الخامس في التحلل و حب المال (v) ، الرابع في السادس (v) ، الخامس في الك ر (viii) ، الـ اـ يـعـ في حـبـ الدـهـ (vii) الرـعـوـةـ وـ حـبـ الـهـاءـ العـاـسـرـ في الـرـيـاءـ (x) ، التـاسـعـ في الـعـجـبـ (ix)

حامية تعطّف على البهله في حامٍ الاحلاني ومواعٍ العبور منها Khâtimah

The following are the ten principles of the fourth Qism, and the Khâtîmah to the same

الثالث في الرعد (iii) ، الثاني في الحوف والوحاء (ii) ، الاول في التوبة (1) ، السادس في الدية والاحлас (v) ، الخامس في السكر (v) ، الرابع في الصر (v) التاسع في (x) ، الثامن في المحنة (viii) ، السابع في الدوكل (vii) و الصدوق العاشر في ذكر الموت وحقيقة واصفات العقوبات الروحانية (x) ، الرصاء بالقصاء

حادمة تعطى على التهديد "ي التفكير و المحاسبة" Khâtimah

For other copies of the work see Asafiyah Library, No 392, Rāmpur, Nos 21-33

Written in Nasta'liq Dated A H 1099

No 847

foll 158, lines 17, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 3$

منهج العاديين

MINHĀJ AL-‘ĀBIDĪN.

A work intended to serve as a guide to the principles and duties of the devoted life In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions the manner of representation and method of exposition adopted is new According to the statement contained in the Isnâd, the present work was the last composition of the author The work is divided into seven 'Aqbah, which are fully described in Berlin, No 3265

Author Abu Hamid Muhammad bin Muhammad al Gazzali
 ابو حامد محمد بن محمد الغزالی See No 833 above
 The Isnad runs thus —

اما بعدل الله من المعنى حديثي السمع العبة الصالح الراهد عدد
 الملك من عدد الله رضي الله عنه قال املاقي السمع الراهد الموى حجه
 الاسلام ربي الدين شرف الائمه ابو حامد محمد بن محمد الغزالی رفع الله
 درجة هذا الكتاب هو آخر كتاب صنفه العزيم

The preface to the work begins thus —

الحمد لله الملك الحكيم الحروان الكردي العزيز نصينا في طبع
 هذا الطبع وسلوكها كما جاءه لغيره لغيره الدين وابن
 الحال عدد في الكتاب ما ينزل على من عدد العلو والامر
 ان يواعدي ناهي كتاب مع عليه الاحمام عمل بعده الارتفاع
 فاحسبي الذي يحيي الارض انا دعاء واطلعي بعده لى اسرار ذلك
 والعمد في ذلك نربينا لم اذكر في مصنفاتي التي تخدم في اسرار
 معاملات الدين الم

The Isnad quoted above tells us that the contents of the present work were dictated by Gazzali to one of his pupils Abdalmalik bin Abdallah a scholar of the 6th century A.H. and our copy which is dated A.H. 966 is accordingly a later transcription of one containing the above Isnad.

For other copies of the work see Berlin Nos 3265-66 Paris
 No 1248 Leid No 2147 Br Mus No 165 Br Mus Suppl No
 229 Cairo vol II p 138 vol VII p 116 Asafiyah Nos 27 16/2
 644 For a printed copy of the same dated A.H. 1305 see also
 Asafiyah No 221

Written in bold Naskh Dated A.H. 966
 Scribe ابن فاصي علاء الدين

No. 848.

foll 16, lines 19, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

مِعَادِدُ مِنْهَاجِ الْعَابِدِينَ

MAQĀSID U MINHĀJ AL 'ÂBIDĪN.

The present is an abridgment of the preceding work, by 'Abdal-wahhab ash Sha'râni (d A H 973=A D 1665, see Lib Cat vol x, No 567) The work itself contains no clue to the title or authorship of the present abridgment, but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Mustafa Bakî, a scholar of the 12th century A H (see No 950 below), noticed in Berlin, No 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows

اما بعد فان الكتاب الموسوم بـ مِنْهَاجِ الْعَابِدِينَ الجامع لـ وارد
رَقَائِقِ دُعَائِي الدِّينِ احْتَسِرَةُ الْعَارِفِ الْبَارِيِّ سِيدِي عَدُدُ الْوَهَابِ السُّعْرَانِيِّ
الْجَعْلُ *

Some one has erroneously noted in the margin of fol 1^b that the present is an independent work on Sufism, with the title Risâlat u 'Ilm ad Dîn thus

Beginning

الحمد لله الذي وفي من شاء من عبادة سلوك . . . مِنْهَاجِ الْعَابِدِينَ
اما بعد فان مِنْهَاجِ الْعَابِدِينَ من الكتب ، التي وقع عليها ... الامان
و عم به الارتفاع فسائلى نفس احوالى ومن داكرتهم ان اجمع . . . معاددة
و اذكر مئنه و شوارده الج *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us

Written in fair Naskh Dated A H 1123

No 849

foli 20 lines 20 size 8x5 7x4

رسالة المسودة

RISÂLAT AT TASWIYAH

A treatise expounding both from the theological and mystical standpoints the following verses in Surat n Sad (38 verses 71-2) of the Qur'an —

لَمْ يَأْتِ رَبُّكَ إِلَّا مَعَهُ أَنْجَى حَالِي سَرَا مِنْ طَمْنٍ ○ وَدَا سُوْنَهُ وَعَنْهُ تَرْسَهُ

لَهُ مِنْ رُوحِي فَعَوْرَاهُ لَهُ سَجَدَنِ ○

When thy Lord said to the angels I am about to make man of clay and when I have formed him and breathed my Spirit into him then worshipping fall down before him

Author Ahu Hamid Muhammad bin Muhammad al Gazzali (ابو حامد محمد بن عزالى above)

The scribe whose name is not given tells us in the following note at the end that the present work is Al Kitab Al Madnun bihi An Gairi Ahlihi one of the two works ascribed to Gazzali (see No 833 above) —

هُمُ الْكِتَابُ إِلَّا هُوَ عَنْ عَنْ أَهْلِهِ

The beginning and contents of the copy of that work noticed in Berlin No 1721 do not correspond with those of the present MS while on the other hand a work by Gazzali entitled Ar Risalat at Taswiyah which is noticed in Berlin No 1722 agrees fully with the beginning and contents of the present MS We may therefore safely reject the statement made by the scribe

Beginning —

فَالِّا اِلَّامَ اِبُو حَامِدِ مُحَمَّدَ بْنِ مُحَمَّدِ الْعَرَائِيِّ لِمَاسِلِ عَنْ فُولَهِ
سَعَالِي فَادَا سُوْنَهُ وَعَنْهُ تَرْسَهُ لَهُ مِنْ رُوحِي اَللَّهُ مَا النَّسَوَهُ وَمَا الْفَعَجُ
فَعَلَ رَصَى اللَّهُ عَنْهُ النَّسَوَهُ فَعَلَ فِي الْمَحَلِ الْعَالِلِ لِلرُّوحِ وَهُوَ الطَّنِ
فِي حُى اَدَمَ عَلَيْهِ السَّلَامُ اَعْ

Written in fair Naskh Not dated apparently 13th century
A.H.

No. 850.

fol. 118, lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح بداية الهدایة

SHARHU BIDÂYAT' AL HIDÂYAH.

A unique copy of a concise commentary on *Bidâyat al Hidâyah*, a treatise on Sûfîsm by Gazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2, Berlin, No. 3263, Cairo, vol. II, p. 70. The commentator's name appears nowhere in the MS., nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Ahmad al Fâkihî (*d. A.H. 982=A.D. 1574*), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in fol. 1-4, which are a later addition, as the handwriting clearly shows, and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:

شرح بداية الهدایة امام عرالی مدری از اول نافض بود مکمل کرد

* شد

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect, and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference.

(i) The commentator, on fol. 82^a, refers to a commentary of his own on *Hîzb* of Abu'l Hasan Bakrî, one of his Shaikhîs, thus:

نعم سمعنا من شيخنا ابى الحسن الکرى كما شرحه

* ... من المعرفة العالمة لشيخنا فى آخر شرح حربه

Now a commentary on *Hîzb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Ahmad.

(ii) The commentator, on fol. 100^a, refers to a work entitled *Kitâb al Akhlâq*, also known as *Al Manâhij*, speaking of it as a composition of his own, thus —

* ذكرت مذهبها فى كتابى الاحلاق

This is also mentioned as a work of Abdal Qadir in Berlin No 5401

(iii) The author of An Nur as Safir on fol 39^a mentions two commentaries on Bidayah one detailed and the other concise by Abdal Qadir bin Ahmad al Fakihī thus —

وله بـها مـدحـا شـرـحـا عـلـى الـبـداـهـة لـلـعـرـالـي اـحـدـهـما أـكـثـرـا مـنـ

الـاحـرـ

(iv) The present commentator refers on fol 63 and 64 to another commentary of his on Bidayah which he speaks of as Ash Sharh and on fol 72^a he distinctly says that the subject has been fully explained by him in Ash Sharh thus سـبـقـتـهـ لـسـرـحـ (I explained it in Ash Sharh)

Beginning —

الحمد لله الذي منه بـداـهـةـ الـعـدـاـهـ وـالـدـهـانـهـ اـنـهـاـهـاـ وـالـصـلـوـاهـ وـالـسـلـامـ علىـ منـ ظـهـرـ عـلـىـ بـدـاهـهـ اـدـهـاـهـ اـمـاـعـدـ عـلـىـ الرـسـالـهـ الرـوحـرـهـ الـسـعـمـهـ بـدـاهـهـ الـبـداـهـةـ لـلـأـمـامـ الـبـعـامـ اـنـىـ حـامـدـ الـعـرـالـيـ لـمـ كـانـ مـسـمـوـرـهـ دـيـنـ الـأـيـامـ وـمـدـىـ لـسـرـحـهـ بـعـضـ الـأـسـلـامـ كـلـأـمـ الـعـلـامـ وـحـدـ صـرـهـ وـوـدـ دـهـرـةـ سـدـ العـادـرـ بـسـ اـحـمـدـ الـعـاكـبـيـ السـابـعـيـ الـمـحـارـبـ اـدـ تـلـهـ لـكـ لـمـ تـكـ هـذـاـ السـرـحـ التـحـلـلـ حـالـنـاـ مـنـ الـمـسـطـ وـ الـدـهـانـ لـمـ يـارـدـ اـنـ اـحـرـ سـوـحـاـ

صـعـدـراـ الـعـ

عبد العادر بن احمد الفکی a famous scholar and author of repute He was born in A H 920 and died in A H 982=A D 1574 see An Nur as Safir fol 359 He is described by the author of An Nur as Safir as a writer as voluminous as Suyuti (d A H 911=A D 1505) who was the author of 600 works Unfortunately the works of our present author are not enumerated by his biographers but we have succeeded in tracing the following eight works of his —

- (i) The present work (ii) Kitab al Akhlaq also known as Al Manahij as Saniyah see Berlin No 5401 (iii) Sharh al Hizb see Berlin No 10110 (iv) Ash Sharh al Akbar mentioned in An Nur as Safir (v) Fasl al Kitab fi Fada il Ama'ah mentioned on fol 65 of the present MS (vi) Taj ar Riyasah mentioned on fol 118 (vii) Tuhfat al Litafah mentioned on fol 13^b of MS No 936 below (viii) Husn al Tawassul for a copy of which see No 936 below

Written in fair Naskh Not dated apparently 11th century
A H

The following note at the end tells us that one Nizāmuddīn compared the present MS with some other copy of the work —

* يبلغ معاملة على حسـ ، الطافـه عـاصـي مـلـعـم دـلـام الدـيـن

No. 851.

foli 249, lines 22, size $10\frac{1}{2} \times 7$, S x 4

العنية لطالبي طريق الحق

L GUNYAH LI T'ÂLIBÎ T'ARIQ
AL HAQQ.

The work is given the above title by the author himself, in the preface quoted below, and is noticed under the same title in Brock vol 1, p 455. Hâj Khal, vol iv, p 338, designates the work by the title Gunya only. In India, the work is generally known as Gunyat at Tâlibân, see India Office, Nos 617-8. Rampûr, Nos 230-33, Stewart Cat, No 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows

كتاب عديه الطالبيين من مصنوعات سلطان العارفين عوب الاقليين امام

* العجميين، مع العريقين عدد القادر البجيلى *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics ادب المربيين. The work is chiefly based on the Qur'an, Hadîs and sayings of the Sûfîs. It was composed at the persistent request of the author's friends.

Author Muhiaddin 'Abdal Qadir bin Abi Salih Musa bin Jankidust al Jili al Hanbali محي الدين عبد القادر بن أبي صالح موسى بن جانكي دوست, the famous Hanbali scholar, and founder of the Qadiriyah order, the most popular order of Sufism, known throughout the Islamic world The genealogical table of our author both on his father's and his mother's side ends with 'Ali, the fourth Caliph Cf the beginning of MS No 854 below, where his genealogical table on the paternal side is quoted His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS

He was born in A H 470 or according to some in A H 471 The former is the date generally accepted by his biographers The author of Fawat al Wafyat vol ii p 1 wrongly states the year of his birth as A H 491 He came to Bigdad at 18 years of age in A H 488 and there he completed his studies under distinguished scholars and Sufis He received spiritual training under several Shaikh but امر (the garment of Sufism) he received from Abu Sa id Ma hrezumi the most famous Sufi of his age For some years following A H 526 he was engaged in preaching and delivering lectures on Islam His biographers tell us that his success in converting a large number of non Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher A great many Muhammadans confessed their sins and sought repentance placing their hands on his Ibn Jawzi a contemporary Hanhali scholar (see Lih Cit vol x No 512) severely criticised our author in his work entitled Damm u Ahdal Qadir (see vol v Part ii No 203 where the compositions of Ibn Jawzi are enumerated) but it is generally recognised that this and other work of Ibn Jawzi against the Sufis were inspired by bitter prejudice against the latter Abdal Qadri the founder of the Qadiri yah order died at the age of 91 years in A H 561=A D 1105 See for his life and works Ibn Rajab foll 102-99 Mir at al Janan foll 332-36 Nafahat p 586 Mujmal Fasihi fol 169 Brock vol i p 435 Many Sufis and scholars have composed independent biographies of our author Among these our Library possesses copies of the following works (i) Bahjat al Asrar see Hand list No 2442 (ii) Qala id al Jawahir see Hand list No 2445 (iii) Gihtat an Nazir see Hand list No 2444 The last mentioned work was edited from the Library copy by Sir E Denison Ross and published in Calcutta in A D 1903

Beginning —

عوينك و لطفك صلى الله على سيدنا محمد و الله وصيحة و سلم
الحمد لله الذي نادى بهناه ح كل كتاب و مذكرة مصدر كل خطاب
اما بعد وعد الحج على بعض اصحابي الحسين الى ذلك ف ساعده
مسمرا ممتعنا منه للتواب الى جمع هذا الكتاب تدعون رب الارباب و داد
* عنده اطاللي طریق الصن الم

For other copies of the work see Berlin No 2836 India Office
Nos 617-8 Rampur Nos 230-33 Asafiyah No 1176 Stewart
Cat No 149

Written in fair Naskh Dated A.H. 1016

Scribe ابو تراب نیم اسے ان لاهوری، an Indian Sūfī of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed —

سندس کامل و ۲۰ شہری تولید
۴۷۱ ۹۱

وفاة بن دان معین حنفی
۸۴۲

This verse is followed by a note, which tells us that the MS was in A H 1125 in possession of one Muhammad Sâlih of Lahore, and this is followed by another note, written by one Saifaddîn Husain of Lahore, who says that he obtained possession of the MS through Muhammad Nâsiraddîn Shâh in A H 1135.

Quotations from various Arabic works are found on the title-page, as also on foll 248^b-49 at the end.

o

No. 852.

foll 128, lines 13 size $7\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2$.

فتح العین

FU'I'ÜH AL GAIB.

A well-known work on Sūfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author Muhiaddîn 'Abdal Qâdir Al Jili محبی الدین عدد القادر الجلی See No 851 above

The work begins with the Isnâd thus —

قال والدی الامام الاوحد ... امام الائمة محبی الدین سعد الطوادی
ابو محمد عدد العادر بن ابی صالح بن عدد الله الحکیمی الحمد لله رب العالمین اولا و آخرها الحج *

The MS is annotated throughout, in different hands, and on order, 128 are quotations from various works on different points Islamic copies of the work see Berlin, Nos 2837-9, Leid, No father's an Office, No 616, Râmpûr, Nos 243-44, Âsafîyah, the beginning Iro, vol vii, p 181 the paternal in fair Naskh Dated A H 1124 side is added ~ اللہ الصیاحی

No 853

foli 261 lines 10 size $7\frac{1}{4} \times 4$ 5×3

The Same

Another copy of the preceding work

Written in Nastaliq Dated A H 1275 Each line of Arabic is
followed by a Persian translation in red ink

عنه الرحمن حان ۱۲۷۵ هـ

Scribe حان ۱۲۷۵ هـ

No 854

foli 428 lines 12 size 12×7 $9 \times 4\frac{1}{2}$

ملفوظ العادريه

MALFŪZ AL QĀDIRIYAH

The above is the title given to the present work in a note at the end of our copy which runs thus —

مذ وقع الفراع من ترجم الملعوط لمصرة مكتوب || دهانی عرب

الصادقی سمع سند العادر الحنبلی *

This agrees with the title as given in India Office No 619 Io Berlio No 3402 on the other hand the work is noticed under the title الكتاب الرئيسي والقصص السجعاني Al Fath ar Rabbani Wa Al Faid as Subhani and a different title again is found in Haj Khal vol II p 605 where the work is referred to as حلا العطايا Jala al Khawatir. The present work is a collection of the sermons of Shaikh Abdal Qadir (see No 851 above) delivered in various Madrasahs and Rubat (i.e. dwelling houses of Sufis) in Baghdad from Shawwal A H 545 to Rajab A H 546. These sermons contain religious mystical and moral instruction.

Beginning —

كتب سند الاولاد عبد العادر رضى الله عنه بن ابي صالح موسى
حنبلی دهانی بن عبد الله الحنبلی بن سعیي الراشد بن محمد بن داود
بن موسی الدائی بن سند الله الدائی بن موسی الكوفی بن عبد الله
|| بن بن الحسن المدینی بن حسن بن سلی بن ابی طالب قال السنج

ابو محمد محيى الدين عدد العادر رضي الله عنه و اوصاه ... يوم الاحد بالموط
ناله ، سوال سلة خمس و اربعين و خمسماة الاعتراف على الحج عرو جل
عدد درول الادار موب الدين الحم *

For other copies of the work see Bûhâî, Lib Cat, vol II, No 119, Âsafiyah, No 1243, India Office, *loc cit* Berlin *loc cit*, where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, *loc cit*

Written in fair bold *Naskh*. Not dated, apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Ali, the 4th Caliph —

رسن نسنه والدته شريفه صرف عورت الاعظم ودس الله سرة ايلسه .
صرف فاطمه ام الخضر - نبه ، سيد ابو عدد الله الصومعى آن سد د
جمال الدين آن سد محمد آن سد محمود آن سد طاهر آن
ابو علاء سيد عدد الله آن سيد كمال الدين عنسى آن سيد علاء الدين
آن سد محمد آن سد على آن امام صرف امام جعفر صادق آن
صرف امام محمد ناصر آن صرف امام زين العابدين آن صرف امام
حسدن آن صرف على مرتضى *

No. 855.

foli 92, lines 10, size 8×5, 6×4.

آداب المریدین 'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Muridîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No 3084

Author Abû An Najîb 'Abdal Qâhir bñ 'Abdallâh bñ Muham-

ابو ابي العاصي عبد الله بن محمد بن عمرو السعدي شافعی a famous Shafi scholar and a Sufi of great repute known to us as the founder of the Suhrawardiyah order of Sufism Our author traced his descent from Abu Bakr the first Caliph His early education was given to him by his uncle Abu Hafs who was also the first Sufi to inspire him with a love of mystical learning He came with his uncle to Bagdad where both of them permanently settled Ahu an Najih took admission in that famous institution the Nizamiyah College of Bagdad He completed his studies in the literary branches of learning in that College Afterwards he devoted special attention to mysticism and received his spiritual training from Ahmad al Gazzali (*d* A.H. 520=A.D. 1126 see No 959/5 below) and Shaikh Hammad ad Dahbas (*d* A.H. 525=A.D. 1130 sec Mir at al Janan fol 30a²) On the death of the latter he attended the sittings of Shaikh Abdal Qadir al Jili (see No 851 above) Abu an Najih received the garment and licence of Sufism from all the above mentioned Sheikhs but he is specially reckoned as the disciple and successor of Ahmad Gazzali Our author lived in a Ruhat built by him on the west bank of the Tigris at Bagdad where after completing his mystical training he began to hold sittings both for imparting spiritual training and for teaching This house of his became so popular with students and novices that it developed into a Monastery and Abu an Najib added to it a Madrasah In addition to the sittings mentioned above he invariably presided over the assemblies of the Sufis In a short time the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sufis alike spread throughout the Islamic world and he was visited in Bagdad by Caliphs Kings and nobles On the 15th Muharram A.H. 545 he was appointed Principal of the Nizamiyah College where he worked with remarkable success till Rabi II A.H. 547 when he resigned as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya quh al Katib a hoarder of the College who had died This action resulted in a strike among the hoarders for a detailed account of which see al Iqamah by Ibn Asir vol vi p 69 After resigning his post Ahu an Najib returned to his Monastery and Madrasah where he continued to hold sittings till A.H. 556 In A.H. 557 he left Bagdad intending to visit Jerusalem When he reached Damascus however he was persuaded by the authorities to stay there and deliver a series of lectures on Islam which were attended by chiefs nobles and scholars From Damascus he returned to Bagdad and passed the rest of his life in his own Monastery where he died in A.H. 563=A.D. 1167 The

special mystical teaching of Abû an Najîb, which was adopted by the Suhrawardîyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddin al Kubrâ (d. A.H. 618=A.D. 1221) and Shihâbuddîn as Suhrawardî (see No. 860 below). The author of *Mir'ât al Asrâr*, fol. 21^b, notes the fact that the number of novices belonging to this order of Sûfîsm exceeds that of any other order, thus

چندین صنائع که در سکو او مسلک گسترد در ایجاد دیگر

* کم نامند

The same fact is noted in *Latâif Ashrafi*, p. 353, as follows
 * مسائل که در مطباق ایجاد روزگاریت داده مان دیگر کم بوده باشد
 The biographers of the founder of the Suhrawardîyah order tell us that he left a number of works, but only two are known to us, viz., the present work and *Sharhu Asmâ' al Husnâ*, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see *Mir'ât-al Janâh*, fol. 338, *Subkî*, vol. v, fol. 270, *Isnawî*, fol. 253, *Ibn Mulaqqîn*, fol. 90, *Bahjat al Asrâr*, fol. 216, *Qalâid al Jawâhir*, fol. 92^b, *Nafahât*, p. 487, *Mujmal Fasîhi*, fol. 169^b, *Mir'ât al Asrâr*, fol. 241^b, *Tâj at Tabaqât*, vol. vi, Part ii, fol. 730, De Slane's translation of *Ibn Khallikân*, vol. ii, p. 150, Broek, vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning

الحمد لله رب العالمين و صلى الله على سيدنا محمد حاتم النبيين
 * اعلم ارشدنا الله و ايازه، ان كل طالب لسيير لا بد له ان يعلم ماهيته.....

For other copies of the work see Berlin, Nos. 3084-85, Paris, No. 1337, Alger, No. 908. As No. 1663, Asafiyah, No. 148.

Two commentaries on the present work are known to us, one in Persian, by *Makhdûm Sharfaddîn Bihârî* (d. A.H. 781=A.D. 1379), and the other in Arabic, by 'Alî Qârî (d. A.H. 1014=A.D. 1605, see Lib. Cat., vol. v, part 1, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskh Dated A.H. 838

No 856

foll 37 lines 19 size 9×5 7×4

The Same

Another copy of the same defective for the want of one fol at the beginning Written in good Nasikh Dated Patan A.H 1037

Serihe كتاب الدين بن سيرف

No 857

foll 119 lines 17 size $7\frac{1}{2} \times 8$ $6\frac{1}{2} \times 6$

كتاب التوابين

KITĀB AT TAWWĀBĪN

A work from the mystical standpoint in exposition of Tawbah or sincere repentance from sin which in Sufism is specially confessed in the presence of the penitents Shaikh. The author in order to emphasize the importance of the same enumerates the persons who are specially known as penitents or توابين from ancient times up to his own day. The work is based on the Quran Hadis sayings of the Sufis and anecdotes of pious men transmitted from one of the author's Shaikhs. The work is divided into the following six parts each of which begins with the author's Isnad commencing from one of his Shaikhs —

(i) foll 1-3 Part i This part is defective the present copy containing only three odd folios In a complete copy of the work this part contains an account of the Tawbah of angels prophets and pre Islamic kings. The first two foll in our copy deal with the Tawbah of the prophets Daud Musa and Yunus. The third fol deals with the Tawbah of King Saul (طارق) the first among the penitents belonging to the group of pre Islamic kings

(ii) foll 2-23 Part ii Contains accounts of the Tawbah of penitents followers of prophets prior to Muhammad described under the two following heads (ii) ذكر التوابين من الأمم (i) أئمداد الأمم

(iii) foll 24-27 Part iii Contains accounts of the Tawbah of penitent companions of the prophet described under the following head —

* أحباب الناس من أصحاب رسول الله صلى الله عليه وسلم

(iv) foll 48-80 Part iv Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head —

دُكْر التَّوَادِين مِنْ مُلُوكٍ ، ٥٥٥ الْأَمْدَة *

(v) foll 81-107 Part v Contains accounts of the Tawbah of penitents from among the Imâms, Sûfîs, and Traditionists under the two following heads (i) دُكْر سُبْتُ تَوْبَة حَمَّاعَة مِنَ الْأَئُمَّة رَضِيَ اللَّهُ عَنْهُمْ (ii) احْتَار حَمَّاعَة مِنَ التَّوَادِين

(vi) foll 108-119 Part vi This part is also defective at the beginning Foll 108-117, a continuation of the preceding part Foll 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head

دُكْر حَدَر (تَوْبَة) حَمَّاعَة مِنْ إِسْلَامٍ اسْنَاتِ تَبَانَة دَهْرٍ ، ١٥٢

دُنْ الْعَرَج الْأَرْبَعِي الْأَعْلَى *

Author Muwaffiqaddîn Abû Muâmmad 'Abdallâh bin Ahmad bin Muhammad Qudamah al Maqdîsî، عَنْدَ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مَعْدَمٍ بْنِ فَدَامَةِ الْمَقْدِسِيِّ، a famous Hanbalî scholar and author known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works In all, 13 works of our author are enumerated in Brock vol i, p 398 He was born in Jammâ'il (in Palestine), A H 541 In A H 551 his father left Jamâ'il for Damaseus, where he permanently settled Our author studied in Damascus under his father and some others In A H 561 he visited Bagdâd, where he studied under Shaikh 'Abdal Qâdir al Jilî (see No 851 above), Ibn Jawzî (see Lib Cat, vol x, No 512), and others After completing his studies in Bagdâd, he visited Mecca, Medina, Mausil and other places, and attended the lectures of the Shaikhs there More than sixty Shaikhs of the author are referred to by him in the present work In A H 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence See for a copy of the same Cairo vol iii, p 298 Some years after, he returned to Bagdâd, where, according to his biographers, he spent, in all, about forty years of his life In A H 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muzaffarî in place of his brother, Abû 'Umar He continued in that responsible post till his death in A H 620=A D 1223 Our author is known to have been a supporter of the mystical theories of Sûfî 'Abdallâh al Ansârî (see No 831 above), and when his teacher, Ibn Jawzî, criticised 'Abdallâh al Ansârî for having taught

that God has similar nobly attributes to man (اصداب) he replied to his criticisms Ahu Shama (see Lib Cat vol v Part II No 380) a pupil of the author mentioned as a remarkable instance of his complete absorption when engaged in prayer that once when King Aziz (A.H. 589-595=A.D. 1193-1198) came to see him he never noticed the monarch until he had finished the prayers in which he was engaged In support of his mystical powers his biographers mention several miracles performed by him such as crossing rivers walking on his feet and others Dahabi (see Lib Cat vol v Part II No 4627) a pupil of the author wrote an independent biography of him See for his life Mirat al Jaaan fol 387^b Ibn Rajab vol II fol 81-86 Dastur al Islam fol 113

The MS the first part of which as already mentioned is defective begins abruptly thus —

اسراويل ومن في سبع سماء وحمله العرش والكرسي
عوْنَانْ يَحْمِلُ الْحَاطِيَ ما الَّذِي رَدَكَ إِلَى هَذَا وَكَفَ احْتِرَابُ
الله وَمُوسَى عَلَيْهِ السَّلَام تَكَبُّ الْحَجَّ *

The second part begins with the Isnad thus —

احْدَرْنَا السَّبْعَ الْعَاصِيَ الْأَمَامَ نَاجَ الدِّينَ أَبْوَ مُحَمَّدَ سَعْدَ الْحَالَوِيَّ
السَّبْعَ عَدَدَ السَّلَامِ بْنَ سَعْدِ بْنِ عَلْوَانِ السَّعْدِيِّ فِي شَهْرِ دِيَ الْحَجَّ مِنْ
سَهْنَ ٦٦٠ سَعْدُونَ وَسَعْدَانَةَ قَالَ إِنَّا سَبْعَ الْإِسْلَامِ مُؤْمِنُ الدِّينِ أَبْوَ مَهْمَدَ
عَدَدَ اللَّهِ بْنَ أَحْمَدَ بْنَ مُحَمَّدَ بْنَ فَدَامَهُ الْمَعْدُسِيِّ رَضِيَ اللَّهُ عَنْهُ عَدَدَ فَلَلَّهِ
إِنَّا سَبْعَ الْإِسْلَامِ مُؤْمِنُ الدِّينِ أَبْوَ مَهْمَدَ سَعْدَ الْعَادِ بْنَ أَبِي صَالِحِ
عَدَدَ اللَّهِ الْجَعْلِيِّ إِنَّا أَبْوَ بَكْرَ مُحَمَّدَ بْنَ العَنَّاسِ بْنَ تَحْبِيْبِ الدَّرَارِ بِنَاعِمَوْبَرِ
بْنَ يُوسَفِ الْعَرْوَنِيِّ بَنَانَ مُحَمَّدَ بْنَ سَعْدَ بَنَانَ عَمْرَ بْنَ أَبِي قَيْسِ عَنْ
سَمَالَكَ عَنْ عَدَدِ الرَّحْمَنِ بْنِ تَرِيدَ عَنْ أَبِيهِ عَنْ عَدَدَ اللَّهِ بْنِ مُسَعُودَ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنْ يَدْعُ إِسْرَائِيلَ إِسْتَحْلَفُوا ~ ١٥٤ عَلَيْهِمْ عَدَدُ
مُوسَى عَلَيْهِ السَّلَامُ الْحَجَّ *

It will be noted from the above that Abdal Qadir (see No. 851 above) was one of the author's Shaikhs being quoted here as one of the sources of his information A note at the beginning of each part of the work runs thus —

كتاب التوارييف تأليف ، شيخ الاصمام ... عدد الله بن ابي محمد بن محمد بن
فدامه ، المعدسي روايه العاصى الامام تاج الدين ابي محمد عدد التحاليل
بن عدد السلام بن سعید بن علوان الساععى سماع لكتبه العدد الفقير الى
الله سبحانه وتعالى عدد الولى بن ابي محمد بن حولان الحنفى * *

From this, as well as from the Isnâd itself, we learn that Muhammad bin 'Abdalwâlî, a scholar of the 8th century (see Ad Durar al-Kâminah, vol 11, fol 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A H 695 under 'Abdal Khâliq a Shâfi'i scholar and a Qâdî of Ba'labakk, who studied the work under the author himself in A H 611, for which date see the Isnâd and note attached to the 5th part of the work

Thus it is evident that our copy was transcribed in or shortly before A H 695, and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A H 595.

هذا كتاب التوانين لابن فدامة الحمدلي المتوفى سنة ٤٢٠ و تاريخ كتابة هذه المسنحة سنة ٥٩٥ *

For other copies of the work see Paris, Nos 1384-85, Alger, No 1349/2, Berlin, 8791, where the work, wrongly under the title of Al-Muntaqâ Mîn Samarât Awrâq Kitâbî Akhbâr at Tawwâbin by a certain Ahmad Maqdîsî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No 8940.

Written in fair Naskhi

No. 858.

fall 8, lines 25, size 8½ x 6, 7 x 4

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AL WASIYAH

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Tabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imams (Abu Hanifa, Malik, Shafi and Hanbal) and other eminent authors who had composed a work of this nature in their old age under the same title see Berlin Index (vol 2) pp 543 44

Beginning —

قال السبع السبع الامام موسى الدين ابو محمد بن الله بن احمد بن محمد بن مداعه المعدسي حمد الله تعالى الحمد لله رب العالمين و العجل العظيم اما بعد بعد سالى بعض احوالى الصالحين ان اكتب وعده ثم بدا لي آن ان ابه الى مسألة وان اكون من الدالين على الصدريين عزرت عن سلامة الحج *

Written in fair Naskh Not dated apparently 11th century

A.H.

No 859

fol 332 lines 26 size 11×8 $8\frac{1}{2} \times 3\frac{1}{2}$

شمس المعارف ولطائف العوارف

SHAMS AL MA'ARIF WA LATĀ'IF AL 'AWĀRIF

A work on Sufism exponnding the mystical secret and supernatural powers contained in the names of God and in the prayers and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet used in the Qur'an and discusses the influence exercised by the sun moon and stars at the time of preparing prayer charts or phylacteries. The work is divided into 40 *fasl*. The present copy which is incomplete at the beginning begins abruptly thus —

سماحة اهل فن دو هدة السعادة اعرف || ما هون علم دللك *

Neither the author's name nor the title of the work is given on the title page but these are given in a note which has been added on the title page and are corroborated by Haj Khal vol iv p 75 who quotes the following passage which is found verbatim in the present MS —

اعلم ان انا ود من يحصل هذا الكتاب ان يعلم بذلك سرف اسما الله سعاده و ما اودع في سحرها من ادعوا الحواشر الحكيمات و كيف

الذروه ، باسماء الدعوات وما تابعا من حروه ، النور والآيات يتصل بها الى
الحضره الربانية من غير تعه ، و ما يتوصل بها الى رعائه ، الديبا الحج *

The preface, as given by Hâj Khal, *loc. cit.*, begins as follows —

الحمد لله الذي اطلع سموس المعرفة *

Author Muhiaddîn Abu'l Abbâs Ahmad bin Alî bin Yûsuf al Bûnî, محي الدين ابو العباس ابي عبد الله بن علي بن يوسف ، the bâbi of the 7th century A.H., well known as a cabballistic writer. On fol 182^b he speaks of the journey which he made from Egypt to Jerusalem and tells of his having encountered a certain person belonging to the group of Abdâl,¹ thus

و دلائل ، اى لما رحله ، و ها حرب من مهر وحده ، الى زيارة
رس . المعدس اد انا برجل من الاودال وقد تعرض على و سلم على
و قال لك الحج *

He died in A.H. 622=A.D. 1225 See Br Mus Suppl., No 230, Brock, vol 1, p 497

For other copies of the work see Goth, No 1262, Br Mus, No 824 4, Leid, vol iii, p 171 Berlin, No 4125, where the contents of the work are fully described

No. 860.

fol 283, lines 21, size 8½×5, 6×3

عوازة ، المعازة ،

‘AWÂRIF AL MA‘ÂRIF.

A very reliable copy of ‘Awârif al Ma‘ârif, studied by certain famous Sûfis of Gujarat mentioned below. The present composition is

¹ Muhammadans, and especially the Sûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkât*, chapter xxiii, a reliable work on Hadîs (see Lib Cat, vol v, Part ii, No 340), quoted in Hughes' Dictionary of Islam, pp 1-2, but it will be noted that our author here claims to have identified one of the group

regarded by Sufis and scholars as the most authoritative work on Sufism. The work is chiefly based on the Qur'an Hadîṣ and sayings of the Sufis. In the first and sixth chapters of the work the author throws light on the origin of Sufism in Islam and on the philology of the word Sufi.¹ The principal mystical stages as well as the aphorisms of the Sufis are also discussed in the present work which was composed in Mecca. The Isnad of Hadîṣ and of the sayings of the Sufis contained in the present work commence from one of the author's Shaikhīs. The work is divided into 63 Bab which are fully described in Berlin No 2845.

Author Shihabuddin Umar bin Muhammad bin Ammawâlî As-Suhrawardî سَهْبُ الدِّينِ عَمَرُ بْنُ مُحَمَّدٍ بْنُ أَمْمَوَالِيِّ السُّهْرَوْرَدِيِّ (d. A.H. 632 = A.D. 1234) See Lib Cat vol v No 510. He was a nephew and disciple of Abu an-Najîh the founder of the Subrâwârdî order and it was through his efforts and those of another disciple (see No 855 above) that the order spread in Islamic countries. In Upper India the order was introduced by Baha addin Zalâriya al-Mutâ'âlî (d. A.H. 660 = A.D. 1261 see Tâdâkira i Ulama Hind p 32) a well known disciple of the present author who came from Bagdad and settled in Multan. In Bihar and Bengal it was introduced by another disciple of his Jalâladdîn at-Tâhîrî who came from Persia and after first visiting Delhi and Badayun journeyed to Bihar and Bengal see Mirat al-Asrâr Persian Cat vol viii No 676 fol 341. Later on fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above mentioned Zakâriya al-Mutâ'âlî when they visited the e parts of India. A large number of the leading Sufis of Bihar who joined the order are known to us.

Beginning —

* سَلَامُ اللَّهِ الْعَظِيمِ شَانِهِ الْعَرَبِ سَلَطَانُهُ الْعَجَلِ

For other copies of the work see Wien No 1896 Paris No 1332 India Office Nos 625-27 Alger No 909 Berlin Nos 2845-7 Asafiyah library Nos 40-42 Rampur Nos 217-20. The work was printed in Bulaq A.H. 1289.

Written in Naskh Dated A.H. 884

¹ Besides the four sources of the origin of the word Sufi given in the present work viz Sûf Saff Safârah and Safwat the following six sources of origin are mentioned in other works (i) Sûfân see Tâj ul Urûs vol vi p 170 (ii) Bani Sûfiyah see Ansab u Samâni fol 1 (iii) Sûfah (rotten piece of clothes) see Sharh i Nafahât (Persian Hand list No 1410 fol 6) (iv) Sûfa (an Arab tribe) see Giyâz al-Lugat p 6 (v) Sauf see also Giyâz al-Lugat p 100 (vi) Sophâ a Greek word see Hughes Dictionary of Islam p 608/ii

سُبْرَهُ مِنْ سِنْ وَالْكَافُورِي

Five folios at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Siddiqî in A.H. 1124

The last folio contains a collection of some of the sayings of 'Ali, the fourth Caliph, which begins thus

مِنْ مَعَالَاتِ حَرَفٍ عَلَى كَرَمِ اللَّهِ وَهُوَ طَلَبُ الرُّوعَةِ فَوْجَدَتْهَا فِي

* التَّوَاصُلُ الْعَلِيُّ

No. 862.

folly 242, lines 21, size $9\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, beginning like No. 861 above. Folios 1-11 are written in beautiful Naskh, and the rest of the MS. in fair Naskh in a later hand, dated A.H. 1099, which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy

No. 863.

folly 430, lines 21, size $7\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 2\frac{1}{2}$

ذِوَارَةٌ ، الْلَّطَائِفُ ،

DAWÂRIF AL LAT'ÂIF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon

هَذَا آخِرُ كِتَابٍ دَوَارَةٌ ، الْلَّطَائِفُ ، وَشِرْحٌ عَوَارَةٌ ، الْمَعَازِفُ ، وَدُرْعٌ

* مَعْلَمَاتٌ دِيَارِيَّةٌ وَعَسْرٌ وَدِمَانِيَّةٌ

Difficult mystical theories are explained, and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS., but a commentary on 'Awârif by 'Alî Mahâ'imî (who died in A.H. 835), with the

title Dawārif al Latrūf is mentioned in Subhat al Marjan fol 89 and we may assume that this is the work in question. The full name of the commentator runs thus Ali bin Ahmad bin Ali bin Ahmad al Maħrūmī عَلَى بْنِ أَحْمَدَ بْنِ عَلَى بْنِ أَحْمَدَ الْمَهْرُومِي He was a scholar and Sufi of the Wujudiyah group (see No 865 below) and belonged to the Naħħi tribe of Kukan (in Gujarat). This tribe consisted of the descendants of certain Quraishi Arabs who suffering persecution at the hands of Hajjaj bin Yusuf As-Saqafi (d. A.H. 95=A.D. 714) Governor of Arabia in the reign of Abdal Malik bin Marwan (A.H. 65-86=A.D. 685-705) left Medina and came and settled in Kukan. The commentator's merit in Hadīq Tafsīr theology theosophy and philology is evident from his compositions on the e subjects. Besides the present commentary and a Tafsīr mentioned in Brock vol II p 221 the following works of our author are known to us (i) Adillat at Tawhid a work on theology (ii) Commentary on Nusus see No 892 below (iii) Risalat u fi Wujuh al Irab in which according to the statement in the preface as quoted in Subhat al Marjan fol 89 be analyses 12, 83 44 524 different grammatical forms relating to Irab (vowel and diacritical points) as contained in the following single verse (the opening lines) of the Qur'an الْمَ دُلْكَ الْكِتَابُ لَأَرْبَعَةِ مَدِيٍّ " The last mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432 see Tadhkira, Ulama i Hind p 147 Hadāiq al Hanafiyah p 371 Subhat al Marjan fol 89 Brock vol II p 221 does not mention the exact date of the author's death

Beginning --

الحمد لله الذي على ان جمع في الاسلام بين صور من تحليل الداء
و بعد ويعنى (()) الوجه ان الحق به (عوارف المعارف)
شرحا و البعدى ان اسمه دراية الطائف قوله الحمد لله العظيم
ساده (()) تعریف الداء بمحاس الصفات الخ *

Written in fair Naskh Dated Khaibar A.H. 1153

سجع ملندر اس ۳۰۰ ۱۰ عهد الله ۱۱۱ - سی حلیم

No. 864.

fol 25, lines 31, size 11×8 , $9 \times 5\frac{1}{2}$

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfîsm, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Fasl*, with which the work ends

- (1) باب الطرق
- (2) باب في اصطلاحاتهم
- (3) باب التوره
- (4) باب الشهد
- (5) باب العزلة والصلة
- (6) باب العزلة
- (7) باب التقوی
- (8) باب الموت
- (9) والرحا
- (10) باب البحوث
- (11) باب التواصع
- (12) باب معالجه المرض
- (13) باب العيشه
- (14) باب القناعه
- (15) باب الهدا و العيشه
- (16) باب التوكيل
- (17) باب المقامات
- (18) باب الممار
- (19) باب الارادة
- (20) باب الرصاد
- (21) باب العدوية
- (22) باب الارادة
- (23) باب المرافعه
- (24) باب الاستقامه
- (25) باب الصياغ
- (26) باب الهرية
- (27) باب الهرية
- (28) باب الفتوحه
- (29) باب الفراسه
- (30) باب العلاق
- (31) باب الذكر
- (32) باب العبرة
- (33) باب الولي والولاه
- (34) باب الدعاء
- (35) باب الفقر
- (36) باب التسوف
- (37) باب الادب
- (38) باب الموتى
- (39) باب السفر
- (40) باب التوحيد
- (41) باب التوحيد
- (42) باب حفظ قلوب الامان
- (43) باب المعرفه
- (44) باب المعرفه
- (45) باب اماع
- (46) فصل وصيه المريد
- (47) باب وصيه المريد

A note on the title page, which runs thus ارشاد المريدين من العاملين وعوب الوسائلين سبع الشروح شهاد الملة والدين سهروزوري تصنیف شهاد العاملین وعوب الوسائلین سبع الشروح شهاد الملة والدين سهروزوري tells us that the present work is *Irshâd al Murîdîn* by *Shihâbaddin* as *Suhrawardî*, see No 860 above Brock, vol 1, p 440, does not mention the present work in the list of compositions of *Shihâbaddin*, and a work with the same title by *Ibn Jawzî* (d A H 597=A D 1200, see Lib Cat, vol x, p 24) is mentioned in *Hâj Khal*, vol ii, p 25. A work bearing the present title by *Shihâbaddin* as *Suhrawardî* is mentioned in Rampur Hand-list, No 51, however, and the following passage, which is quoted by the author of MS No 936 below as the words of *Shihâbaddin*, agrees verbatim with a passage on fol 15^b of the present work

و قال السیح شهاد الدين ودس سره التوکل ان يکل المرء امرة الى الله تعالى ويرضى بما يجري عليه من مسام الله تعالى و مدرة و التوکل

محله العلب و الشركه بالطاهر الانجلي بوكل ١١١ بعد ما يتحقق العدد ان
العدى من فعل الله سبحانه و تعالى الحمد لله الذي هدانا
اما بعد بعد *

From this we may safely conclude that the statement contained in the note as well as in the Rampur Hand list regarding the author of the work is correct

Beginning —

الله دلله هدانا ابدا
اما بعد بعد النفس مني رحمة
اصداقاني لى اجمع لهم ممهونا في سان ارباب السلك فـ ٢٠
لى ذلك و اورثت منه حميع الارواح بعلى بهذا الف لمع *

In the first *Bab* the author tells us that while there are various orders of Sufism differing from each other in their special practices and mysteries yet the common end of all is to obtain mystical knowledge of God —

طرق المساجي مختلقة لان معماهم و احوالهم منه لـ ٢٠ وكل سراج و مع
طريقه على ما هو عليه من الحال و العام و اما ١١٠ فهو التسلسل
الى المعصد و مساعدة دور التجلى *

Written in good Naskh Not dated apparently 13th century
A H

No 865

foli 283 lines 33 size 11 $\frac{1}{4}$ x 8 $\frac{1}{2}$ 9 x 5 $\frac{1}{2}$

الموحات المكده

AL FUTŪHĀT AL MAKKIYAH

A big work on Sufism and asceticism divided into 560 *Bab* the last *Bab* containing a collection of mystical and moral instructions in the form of a testament to novices Composed in Mecca A H 629 Each *Bab* is subdivided into several *Fasl* The author during the compilation of the present work composed several other treatises for one of which see No 956/1 below According to the author's statement in the preface the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit 'round Ka'ba) The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism), i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans, and at the same time is the origin of the division of the Sūfis into two groups viz., the Wajidiyah (Noumenalists) who support the theory, and the Shahūdiyah (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the Shahūdiyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No 905 below. The contents of the present work are fully described in Berlin, No 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bāb*.

Beginning —

* الحمد لله الذي اوحد الاناء عن عدم الخ *

Author Muhiaddin Muhammad bin 'Ali, محي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabī). He died in A H 638=A D 1240, see Lib Cat, vol v, part ii, No 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib Cat, vol v, *loc cit*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work.

قال ربنا يحيى رضي الله تعالى عنه انتبه يا سيدنا محمد الله ياتمكرا الكتاب
على ما يمكن من الابيجار والاحتسار وهذا هو الاصل بخطي فارسي لا
اعمل لتصنيفه . من مساعتي مسودة اصلا الخ *

Written in fair *Naskh*. The present volume is undated, but the second volume of the work, which is identical in size and hand-writing, is dated A H 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol iii, p 361, Leipzig, No 229, Berlin, Nos 2856-73, India Office, Nos 628-644, Br Mus Suppl, No 231, Goth, No 884, Bodl, vol 1, Nos 84-5, Paris, Nos 1333-36, Cairo, vol ii, p 99, Åsafiyah, Nos 31-34, Râmpur, Nos 238-42.

No 866

foll 287 lines 38 size 11½×8½ 9×5½

Vol II

The second volume of the preceding work beginning with the 72nd *Bab* thus *الباب الثاني والستون في الحج واسراره* It ends with the 43rd *Fasl* of the 198th *Bab*

Written in fair *Nashk* Dated A H 994

No 867

foll 296 lines 35 size 11½×8½ 9×5½

Vol III

The third volume of the same beginning with the 44th *Fasl* of the 198th *Bab* thus *الفصل الرابع في الباب من النفس الثالث* It ends with the 366th *Bab*

Written in fair *Nashk* Dated A H 994

No 868

foll 137 lines 33 size 11½×8½ 9×5½

Vol IV

The fourth volume of the same beginning with the 367th *Bab* thus *الباب السابع والستين في مدرسه الموكلي* It ends with the 560th *Bab* the last *Bab* of the work

Written in fair *Nashk* Dated A H 995

Scribe *يعقوب بن قاسم العليف*

The name of the scribe is not mentioned in the earlier volumes but the size and handwriting being identical we may assume that all were written by the same scribe *Yahya bin Qasim*

The following note the handwriting of which is identical with that of the MS tells us that this copy in four volumes was in the possession of one *Alaaddin Beg* a noble of the Court of Sultan Murad III (A H 989-1003=A D 1574-1595) a king of the Ottoman dynasty —

في ذمة مولانا سدنا الكرم المعالى امیر اللواط السويف || اطالى

علاء الدين بک اعلى الله مددہ و دکرہ الحمد

We find on the title-page of all the volumes the seal, dated A H 1013, of Husain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A H 1023=A D 1614, see *Khulâsat al Aşar*, vol 11, p 89 Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS was for some time in his possession

مَا اتَّهَمْتُ وَيْلَكُ ، مَلِكُ ، الْعَوْيَرِ حَسَنِ الرُّومِيِّ حَفَلَ اللَّهُ تَعَالَى
دَلَلَهُ عَلَيْهَا وَعَيْدَهُ مَسْتَورًا *

No. 869.

fol 539, lines 47, size $14\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 8\frac{1}{2}$

The Same

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders All the headings to the *Bâb* are written in gold, and the headings to the *Fasl* are written in red and blue ink The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each There is a beautiful frontispiece Marginal notes are found throughout the copy

Written in Naskh Dated A H 1011

Scribe اَبْدَنْ عَدَدُ اللَّهِ الْحَرَمِيِّ

No. 870.

fol 280, lines 29, size $8\frac{1}{2} \times 5$, 6×3

رسُوصُ الْحِكْمَةِ

FUSÛS AL HIKAM.

A work on Sûfîsm, containing a collection of maxims and aphorisms According to the author's statement in the preface, the contents of the work^a were revealed to the author by the Prophet in a dream, in Damascus, A H 627, but the actual composition of the work must be later than A H 629, since the author refers on fol 24^b to his own composition, Al Fatûhât (see No 865 above), which was composed in A H 629, thus

* وَفَدَ يَنْهَا هَذَا فِي الْعَقْدِ وَحَاتِ الْمَكَّةِ

A large number of scholars and Sufis devoted themselves to a study of the present work and composed commentaries on it both in the Arabic and Persian languages. The work is divided into 27 *Fass* which are fully described in Berlin No 2876

Author Muhiaddin Muhammad bin Ali Ibn al Arabi محي الدين محمد بن علي ابن العربي (d A H 638=A D 1240) see No 865 above

Beginning —

الحمد لله صدر الحكم على طور الكلم أربع

Marginal notes containing explanations of words and phrases are found throughout the copy

For other copies of the work see Berlin Nos 2876 77 Gotb No 888 Wien No 1898 Paris No 1340 Indr Office Nos 645 6 Bodl vol 1 No 120 Alger No 910 Asafiyah No 35 Rampur Nos 248 49

The work was printed in Bulaq A H 1252

Written in bold Naskh Not dated apparently 10th century
A H

No 871

foli 38 lines 31 size 11×8 9×5½

The Same

Another copy of the same written in minute Naskh Dated
A H 1045 The handwriting of the present MS is identical with that of
the Manazil as Sa'irn (see No 832 above) and of MS No 873 below
—the scribe of the last named work Nuraddin being presumably scribe
of all three

No 872

foli 175 lines 13 size 10×6½ 7×3

The Same

Another copy of the preceding work written in Naskh Not
dated apparently 11th century A H Marginal notes are found
throughout the copy

No. 873.

fol 25, lines 31, size 11×8 , $9 \times 5\frac{1}{2}$

مِكْوَكُ الْعَصُوصُ

FUKŪK AL FUSŪS.

A commentary on Fusūs (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Fass* of the Fusūs, composed at the request of Muaiyad bin Mahmûd bin Sa'îd al Jandî (see No. 874 below), a disciple of the commentator

By Sadraddîn Abu'l Ma'âlî Muhammad bin Ishâq bin Muhammad al Qûnawî مُحَمَّدُ الْقُونَوِيُّ مُهَمَّدُ بْنُ إِسْحَاقِ بْنِ مُحَمَّدٍ الْعَالَىٰ The commentator was born in Qûniyab, A H 587 He studied in his native place and elsewhere under distinguished scholars of his age, and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muhiaddîn Al 'Arabî, the author of the text By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh He is equally famous as a Sûfî and a scholar, and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tûsî (d. A H 672=A D 1273, see Lib. Cat., vol. x, No. 593) The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Bûhâr Lib. Cat., vol. ii, 460/2, 3, 4 Qûnawî was the author of a number of works, 17 works in all being enumerated in Brock, vol. ii, p. 449 Jâmî, the author of Nafahat, p. 645, omits to note the date of his death, and in Berlin, No. 2878, this is given as A H 673 The correct date, however, is A H 672=A D 1273, as given in the following works Brock, loc. cit., Al Lawâqîh, fol. 209, Habîb as Siyar, vol. ii, part 1, p. 66, Tâj at Tabaqât, vol. vii, part ii, fol. 589 (where mention is made of Tâj al 'Alawî, an independent and detailed biography of Qûnawî)

Beginning

الحمد لله الذي اطلع من مشارق عينه الاعمى شموس ادواره

* الظاهرة الح

For other copies of the commentary see Berlin, Nos. 2878-9, Cairo, vol. ii, p. 382

Written in good Naskh. Dated A H 1045

Scribe سcribe the dīn ابْن الرَّدَاد الْوَعَائِي الْأَرْمَري As already noted in No 871 above he appears also to have been the scribe of MSS Nos 832 and 871

No 874

fol 359 lines 17 size $10\frac{1}{2} \times 6\frac{1}{4}$ $8\frac{1}{2} \times 4\frac{1}{2}$

شرح فصوص الحكم

SHARH U FUSŪS AL HIKAM

A very useful detailed commentary on *Fusus* (No 870 above) composed under the direction of Qunawi (see No 873 above) one of the Shaikhs of the commentator

The preface is followed by a Qasida of 142 verses specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This Qasida is entitled *Qasidat u Daliyah* in our copy but in Brock vol 1 p* 451 and Berlin No 2880 it is entitled *Qasidat u Gaibiyah*

The commentator deals very fully in fol 8^b-58 with the preface of the text examining thoroughly from the mystical and theological standpoints the theories which are referred to in the said preface and certain other important theories

This portion of the commentary was composed during the life time of Qunawi who we are told by the commentator fully approved of the same. The rest of the commentary was composed after Qunawi's death

The preface of the commentary begins thus —

حمد الحمد أحرى مصادد الحق و أحمدها في مجاميع الصدق

اما بعد على كتاب فصوص الحكم في فصوص الكلم من مسالى هذا
الكتاب الحامى مفهوى طى الع *

The Qasida begins thus —

مؤيد لاعفع و د شاهد فهى عن اقصى مصادد حامد

The last verse of the Qasida runs as follows —

و حمدا له ندرا دعوردا و عاد الله ع الحمد من كل حامد

The commentary on the preface of the text begins on fol 8^b thus —

والسنج رحمة الله الحمد لله مدخل الحكم قال العدد في

هذه الكتاب سبع عشر كلامه يحتوى على معاشرها مباحث *

The commentary on the first Fass begins on fol 59^a, thus
 قال رضي الله عنه - وص حكمه البدة في كلمة ادمية ود
 سقو الكلام في العس و الحكمة *

The text is generally prefaced by the words (the Shaikh said), and the commentary by the words (the servant said)

Commentator Muaiyad bin Mahmûd bin Sâ'îd bin Muhammad مؤيد بن مهدي بن صاعد بن محمد الموصى الحاتمي As Sûfî al Hâtîmî al Jandî, a famous Sûfî and scholar of the 7th century A.H. He was one of the favourite disciples of Qûnawî (see No 873 above), to whom he refers in his preface as follows

و لقد كان يدي و سدي و دوتي الى الله تعالى محمد بن اسحاق بن محمد بن يوسف القويبي تم اشار الى سرحة *

He died in A.H. 690=A.D. 1291, see Brock, vol 1, p 451
 Another commentary written by the present author, on Mawâqi' an Nujûm, a mystical work of Muhiaddin al' Arabî (see No 865 above), is mentioned in Nafahât, p 648.

For other copies of the present work see Berlin, No 2880; Âsafiyah, No 36, Râmpûr, No 188, where an old copy dated A.H. 911 is noticed

Written in fair Naskh Not dated, apparently, 12th century A.H.

The MS was for some time in the possession of one Hifâzat Husain, whose note to this effect is found on the title-page as well as at the end

No. 875.

fol 294, lines 21, size 9½×5, 7×3½

سرح فصوص الحكم

SHARHU FUSÛS AL HIKAM.

A commentary on Fusûs (No 870 above), composed at the request of one Muhammad bin Muslih, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter س, and the commentary on the same by the letter ع.

عبد الرحمن كمال الدين عبد الرزاق الشناني الكاساني, a Sûfî of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature 12 works in all being enumerated in Brock vol ii p 204. He belonged to the Wajidiyah group of Sufis (for whom see No 865 above). His disputation with Alaaddin as Samnani (see No 902 below) in support of the special theory of the Sufis of the Wajidiyah group is fully described in Nafahat pp 557-68. He is the best known among the disciples of Abd al-Samad an-Natanzi who awarded him a *khirqa* (garment) and personally invested him with the same.

With regard to the date of our author's death this is omitted in the biographical notice contained in Nafahat loc cit but Haj Khal vol iv p 427 gives A.H. 730 as the date unsupported by any authority for his statement and this is accepted as correct in all catalogues in which any work of the author is noticed (see Brock vol ii p 204 where the names of these catalogues are given). But in *Mujmal Fa'il* a rare and reliable work on General History in Persian (see Lib Cat vol ii No 455) the author of which belongs to the 9th century A.H. we have discovered evidence which leads us to reject the generally accepted date and enables us to state for the first time the correct date of our author's death. On fol 209 of this work we are told that Abdarrazzaq completed one of his compositions viz a commentary on *Manazil as-Sa'ira* (see No 832 above) a copy of which commentary is noticed in India Office No 600 in A.H. 731 i.e. a year later than the generally accepted date of his death. This passage in *Mujmal Fa'il* runs as follows —

سعد الحمدی و ملائیس و ده امه
ابنام شرح مغارل السالیس
حواحة سعد الله هـ سمع کمال الدین سعد الرزان الکاشانی فی يوم
الایض رـ الاعم *

Again on fol 211^b of the same work a brief account is given of our author and the date of his death is given as A.H. 730 = A.D. 1337. This passage runs as follows —

سعد و ملائیس و سعاده ده امه
الرزان الکاشانی فی مالک محرم صاحب شرح مصوص و شرح مغارل
السالیس حواحة عبد الله الانصاری و دفن همانک فی المقبرة الریدی
فی حوا مسجد الشامع وكل مدارس المحرقة من بد السبع
سعد الله داصعبانی الطبری وهو لسبها من بد السبع بمحب الدین علی
برعش و هو من بد السبع ای خلص شهاب الدین عمر السهروری

Beginning:

* الحمد لله الْمَدْحُودُ مَدْحُودٌ وَ كَبِيرًا كَلْمَةُ الْوَادِي بِهِ فَاتَّهُ وَ إِنَّهُ أَخْ

For other copies of the work see Paris, No. 1342: Alger. No. 912: Rāmpur No. 191: Ḵāṣīyah Library No. 360.

Written in fair *Naskh*. Not dated: apparently, 11th century A.H.

No. 876.

fol. 203: lines 31: size $10\frac{1}{2} \times 6\frac{1}{2}$: $8\frac{1}{2} \times 4\frac{1}{2}$.

مَالِعُ خَصُوصُ الْكَلْمَةِ فِي عَلَامِي
خَصُوصُ الْحُكْمِ

MA'LA'U KHUSŪS AL KILAM FI
MA'ĀNĪ FUSŪS AL HIKAM.

A detailed commentary on *Fusūs* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed *Muqaddimah* (introduction) divided into 12 *Faṣl*. This *Muqaddimah* was dedicated to Khawāja Ḥiṣrāzuddin Muhammad (d. A.H. 736 = A.D. 1337), a well-known Minister of Persia: see *Mujmal Faṣīḥi*, fol. 210^a.

Commentator: Dā'ud bin Maḥmūd al Qaṣāri al Ḥanafī داود بن محمود القشاري الحنفي, a well-known Ṣūfi of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzāq (see No. 875 above), whom he mentions in the *Muqaddimah* as his *Shāfi'k*. He is the author of several other commentaries on mystical works. He died in A.H. 751=A.D. 1350; see Brock, vol. ii, p. 231.

Foll. 1-20. *Muqaddimah*, which begins thus:

* الحمد لله الذي عين (العيان بفتح العين) لا قدس الخ

Foll. 21-203. Commentary, which begins thus:

الحمد لله رب العالمين قل الشیخ الحمد لله
منزل الله على قلوب الكلم شروع نیما یج على جميع بعدی
عن الحمد والثناء *

For other copies of the commentary see Wien, No. 1898; Pet. No. 52; Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described but where the date of the author's death is not given

Written in good Naskh Dated A H 1000

No 877

foli 432 lines 17 size 10×5 7×3

The Same

Another copy of the preceding commentary but without the Muqaddimah

Beginning —

الحمد لله رب العالمين الحمد لله رب العالمين
الحمد على ملوك الكلم سروع سما نجس على جميع العداد من الحمد
والحمد على الله الحمد

Written in fair Naskh Not dated apparently 12th century
A H

No 878

foli 49 lines 15 size 8½×5½ 6½×3½

مقدمة شرح الفصوص

MUQADDIMA TU SHARH A FUSÙS

A separate copy of the Muqaddimah of the preceding commentary but incomplete It corresponds with foli 2-20 of No 876 above

It begins abruptly thus —

ولما كان التعليم بهذه الاسرار ممروضا على معرفة اصول ومواعيد انفع

عليها هذه الطائفة *

Written in Nasta'liq Dated A H 1112

Scribe نارِيَّةِ الْعَارُوفِيِّ He is also the scribe of the Persian MS Hand list No 1373

No. 879.

foll 343, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5 \times 3\frac{1}{2}$

شرح فصوص الحكم

SHARH U FUSUS AL HIKAM.

An autograph copy of a commentary on Fusûs (see No 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fusûs, with the help of existing commentaries on the work which he collected for the purpose

بِحُمْدِ اللَّهِ الَّذِي رَبَّنِي خَوَاتِمَ قَلْوَافَ اُولَى الْجَمِيعِ بِفَصْوَصِ الْحِكْمَةِ
..... اَمَا بَعْدُ كِتَابُ فَصْوَصِ الْحِكْمَةِ بِمِنْ اَدِي كَاهِي
رَتْنَةٌ مِنْ الرِّمَانِ مَسْمَوًةً بِمَطَالِعَتِهِ وَلَمْ اَجِدْ اسْتَادًا يَمْنُ عَلَى سَرَاجِ مَسْكَلَاتِهِ
..... وَمَدَدْتُ إِلَيْهِ جَمْعَ شِرْوَحَهُ وَطَالَعَتْهَا مَرَّةً ثَانَةً اَخْرَى وَرَاجَعَهُ
الْيَوْمَ كَرْتَةً ثَالِثَةً وَاضْفَعْتُ إِلَيْهِ مَاسْنَحَهُ فِي اِدْنَاءِ الْمَهَالِعَةِ *

Beginning

الْحَمْدُ لِلَّهِ الَّذِي رَبَّنِي خَوَاتِمَ قَلْوَافَ اُولَى الْجَمِيعِ بِفَصْوَصِ الْحِكْمَةِ
..... اَمَا بَعْدُ كِتَابُ فَصْوَصِ الْحِكْمَةِ بِمِنْ اَدِي كَاهِي
رَتْنَةٌ مِنْ الرِّمَانِ مَسْمَوًةً بِمَطَالِعَتِهِ وَلَمْ اَجِدْ اسْتَادًا يَمْنُ عَلَى سَرَاجِ مَسْكَلَاتِهِ
..... وَمَدَدْتُ إِلَيْهِ جَمْعَ شِرْوَحَهُ وَطَالَعَتْهَا مَرَّةً ثَانَةً اَخْرَى وَرَاجَعَهُ
الْيَوْمَ كَرْتَةً ثَالِثَةً وَاضْفَعْتُ إِلَيْهِ مَاسْنَحَهُ فِي اِدْنَاءِ الْمَهَالِعَةِ *

The colophon of the commentator, containing his name and the date of composition, runs thus

لَقَدْ وَقَى لِلْعَرَاعِ عَنِي وَكَهْ حَتَّامُ هَذِهِ الْفَصْوَصِ الْعَدْدُ الْمُتَدَلِّلُ
بِالْمَسْخُوصِ عَدْدُ الرَّحْمَنِ بْنِ اَحْمَدَ الْبَجَامِيِ وَفِي سَلَكِ تَهْجُورِ
سَلَةِ سَهْ وَتَسْعِينَ وَنَمَائِمَةَ *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus

تَوْفَى السَّيِّدُ الْمَصْدِقُ وَفِي النَّادِي وَالْعَسْرِ مِنْ رَبِيعِ الْاُولِ سَلَةُ سَهْ وَتَسْعِينَ وَنَمَائِمَةَ *
وَدَمَّسَهُ تَمَنْ بِالْخَدْرِ وَالْحَمْدُ لِلَّهِ *

For other copies of the commentary see Berlin, No 2883 India Office, No 647/8, Râmpûr, No 189, Âsafîyah, No 36

Written in fair Naskh Dated A H 896

The handwriting of the present MS is identical with that of two other autograph works of the author contained in the Library
See Persian Hand list Nos 494 1340

No 880

fol 268 lines 17 size 9×6 61×4

The Same

Another copy of the preceding work beginning like the above

Written in fair Nastaliq Not dated apparently 11th century

A II

No 881

fol 420 lines 25 size 8½×6½ 61×4

حوافر المصوص في حل

كلمات المصوص

JAWĀHIR AN NUSŪS FI HALLI KALIMĀT AL FUSŪS

A very useful commentary on Fusus (No 870 above) According to the commentator's statement in the preface his object was to compose a commentary on the work in the easiest and simplest language The commentary was completed in A H 1096

عبدالله بن اسماعيل البالىسى By Abdalghani bin Isma'il An Nabulusi a prominent scholar and author of the 12th century A H He died in A H 1143=A D 1732 See Lib Cat vol 2 No 578

Beginning —

الحمد لله الذي ناداه بحسب الا على وتصحاته بعدها الا كوان

اما بعد فنقول عدد العنى بالفالىسى سبعة الحجوى مدهها

القادرى مسربا هدا شرح وصعده على فصوص الحكم

لما رأى شروحه مذهب العذاراب ومحنه الا شارات فارد ان اوجه مسكنه

و... به حواهر المصوص في حل كلمات الفصوص الخ *

For other copies of the commentary see Berlin, No 2886 , Wien, No 1902

The following note below the colophon

تم تحريره على دسترة المولى ، التي سنه المترى ،
على احمد الخالدي المعندي في رمضان سنة الله ، و مائتين
تسعة و سبعين *

tells that the present MS was compared with the autograph copy of the work in A H 1289 , and from this we may conclude that the present copy of the work was made in or before A H 1289

Written in ordinary Naskh

No. 882.

foll 8 , lines 25 , size $8\frac{1}{2} \times 6$, $7\frac{1}{4} \times 4\frac{1}{2}$

نقش العصوص

NAQSH AL FUSÙS.

An abridgment by the author himself, Muhiaddin al 'Arabi, of Fusûs (No 870 above) Some one, in the following note on the title-page, says that Abu'l Mahâsin Ad Dihlawî (d A H 795=A D 1396) composed a commentary on the present abridgment in six Kîrâsa, each Kîrâsa being equal to ten foll —

و هو مختصر العصوص و قد شرحه الامام العلام المحقق المدحى
امام عصره و وريث دهرة ابو المحاسن بن شرط ، الدين الدهلوى رحمه الله
تعالى و يقع به و بعلومه و فدر شرحه المذكور فى ستة كراسة و سماه كتاب
عيون العصوص *

A copy of this commentary, which is in Arabic, is noticed in Âsafiyah Library, No 211 Jâmi (see No 879 above) composed a Persian commentary on this abridgment, for copies of which see India Office, No 653, and this Library's Persian Hand-list, No 1373

Beginning

اعلم ان الاسماء الحسنى تبارى ، دعواها *

Only one other copy of the present work is known to us, see Berlin, No 2888

Written in fair Naskh Not dated apparently 11th century
A.H.

No 883

fol 236 lines 17 size 10½ x 7 8 x 4½

انفاس الحوام

ANFÂS AL KHAWÂSS

A commentary on the commentator's own abridgment of Fusus (No 870 above) The commentator tells us in the preface that after composing the abridgment he felt the need of a commentary on the same Though technically a commentary on the abridgment it is almost as detailed as a commentary on the original work It is divided into 81 Nafs

By Muhibhullah al Allahahadi محب الله الله أبادي a famous scholar and also well known as a Sufi a supporter of the Wujudiyyah group (see No 865 above) He was a native of Saidpur in Awadh but settled permanently in Allahabad According to his own statement in the preface he was a disciple of Abu Sa'id the great grand son of Abdal Quddus of Ganjeh (d A.H. 945=A.D. 1538) Besides the present work he is the author of the following eleven works which are enumerated in Talkira i Ulama i Hind p 175
 سوح (i) عادة العياب (ii) رساله هف احکام (iii) صوص الره م تاریخ
 عباده احصن العرواص (v) طرق العرواص (vi) معالم عاده (vii) سر العرواص
 (viii) رساله وجود مطلق (ix) رساله سوده (x) مناظر احصن العرواص
 رساله سه وکنی

Muhibhullah died in A.H. 1058=A.D. 1648 See for his life Talkira i Ulama i Hind loc cit Hadaiq al Hanafiyah p 412

Beginning —

الحمد لله الذي لا ينكر لما سرارة دم بطرى الى فصوص الحكم
 و شرحة فاحضرته على ما يعنى ان رجع الى المصادر
 لازلال برد على القلب ما يعلق بالمعرفة و اهلها فلم اطرح بطراللطالعين
 ॥ ٢ ॥ فاحذف في سودة و رسنه على عدة انفاس سمنه
 نافعas الحرواص الْحَمْدُ لِلّٰهِ الَّذِي لَا يَنْكِرُ لِمَا سَرَّا
 وَ شَرَحَهُ فَاحْضُرْتَهُ عَلَى مَا يَعْنِي أَنْ رَجَعَ إِلَى الْمَصَادِرِ
 لِإِزْلَالِ بَرْدٍ عَلَى الْقَلْبِ مَا يَعْلُقُ بِالْمَعْرِفَةِ وَ اَهْلُهَا فَلَمْ اَطْرَحْ بَطْرَالْلَطَالِعِينِ
 ۝ ۲ ۝ فَاحْذَفْ فِي سَوْدَةٍ وَ رَسْنَهُ عَلَى عَدَدِ انْفَاسٍ سَمْنَهُ
 نَافِعَas الحرواص الْحَمْدُ لِلّٰهِ الَّذِي لَا يَنْكِرُ لِمَا سَرَّا

Only one other copy of the present commentary is known to us see Rampur No 39 where however the commentator's name is not given

Written in Nasta'liq Dated A.H. 1107

No. 884.

foll 14, lines 13, size 7×4 , $4\frac{1}{2} \times 2\frac{1}{2}$

اسرار الخلوة

ASRÂR AL KHALWA'T.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sûfîsm. The contents of the work are fully described in Berlin, No 2916

Author محيي الدين ابن العربي See No 865 above

Beginning

الحمد لله واهدِ العقل و مددعه الحج *

For other copies of the work see Berlin, Nos 2916-17, Br Mus No 886, India Office, No 657/1

Written in good Naskh. Not dated, apparently, 11th century A H. Frequent corrections are made in the margin

The MS was for some time in the possession of one Sayyid 'Abdal Walî bin Muhammad Sa'dallâh, a note written by whom is found on the title-page

No. 885.

foll 53, lines 11, size $7 \times 4\frac{1}{2}$, $4 \times 2\frac{1}{2}$

شرح اسرار الخلوة

SHARH U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhiaddin Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text

By Qutbaddîn 'Abdalkarîm bin Ibrâhîm bin Sibt u 'Abdalqâdir al Jilî, a famous Sûfî and scholar of the 9th century A H, who is also known to us as the author of commentaries on some other works of Muhiaddin Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock, vol II, p 205, of which Al Insân al Kâmil, a work on Sûfîsm (for a copy of which see Berlin, No 2314), has received

special recognition He was born in A.H. 787 but the date of his death is uncertain He is said to have been alive in A.H. 805 (see Cairo vol. II p. 68) in A.H. 820 (see Berlin No. 2874) in A.H. 826 (see Brock loc. cit.) In India Office No. 693 we are told that he died in A.H. 811 but no authority is cited in support of this statement The present commentary is not found in the list of the author's compositions given by Brock loc. cit. The following note on the title page however written in a different hand from the MS tells us that the commentary is by Abdalqadir al Jili —

الحمد لله من سراج أسرار العلوة ۱۱ ح عدد الكرم الحلى *

This statement is corroborated in the following colophon of the scribe who says that the present commentary is by the author of Al Insan al Kamil which is undoubtedly a composition of Abdalqadir al Jili —

سجدة تمام سد الرسالة المسمى بأسرار العلوة ۱۱ ح مصطفى الدين العربي مع شرحه لمؤلف الأسلان الكامل *

In the absence of any strong evidence to the contrary we may accept the above statements

No other copy of the present work is known to us

Written in fair Naskh Not dated apparently 11th century
A.H.

One Abdalqadir in the following note on the title page says that the MS was for some time in his possession —

من مواهب الحليل العاذر على عده الأحرف العاصر عدد العادر

عنه الله عده *

No 886

fol. 8 lines 14 size 8×6 5¹×3¹₂

امطلاحت الصوحة

ISTILAHAT AS SŪFIYAH

A treatise in which are explained important technical terms relating to Sufism contained in the author's own works and certain mystical terms found in the works of others

Author Muhiaddin Ibn al Arabi مصطفى الدين ابن العربي See No. 865 above

Beginning

الحمد لله وسلام على عباده الدين اصحابي اما بعد فان
 اشرت اليها سيرح الاعطى تداولتها الله وعده المجهعون من اهل الله
 دينهم لمن رأيه ، كثروا من علماء الرسوم فد سألونا في مطالدة في مساعاتها
 ومصعاب اهل طريقنا مع عدم معروتهم بما طوينا عليه من الاعطى التي بها
 يلهم بعض من بعض واحد ، الى ذلك ، ولم استوعب ، كلها
 ولتكن اوده رب على الاهم *

The title found on the title-page of the present copy of the work
 is that given above , but the same work is noticed in Râmpûr,
 No 295, under the title Kitâbu Sharh i Alfâz As Sûfiyah Again, in
 India Office, No 657/5, the title of the work is given as Risâlatu
Sharh-i Alfâz al Latî Tadâwalathu As Sûfiyah

The author of Fasl al Khâtâb, a most reliable work on Sûfism,
 fol 178^b quotes the following passage from the present work (cf fol
 5^b) , but is not aware of who the author was

قال بعض كثراء العارفين ... في شرح العاط التي تداولتها الصوفية
 المحققون من اهل الله . التلوين يتعلّق العدد في احواله وهو عدد
 الاكثرين معن المعاكس و عدديا هو اكمل المعامات الحج *

Written in ordinary Naskh Not dated , apparently , 13th cen-
 tury A H

Scribe سعد الدين بن شيخ مسند

No 887.

foll 55 , lines 27 , size 9×6 , 7×4

الذين يراؤون ، الالهية في اصلاح المملكة الانسانية

A'AT TADBIRÂT AL ILÂHIYAH FÎ ISLÂH
 AL MAMLUKA'T 'AL INSÂNIYAH.

A treatise on the Microcosm (viz , man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâdîs and others, are expounded The

work is divided into a *Tumhid* (fol 3-5) *Muqaddimah* (fol 6-9) and 17 *Bab* which are enumerated below. The last *Bab* is again subdivided into five smaller *Bab* of which the fifth contains (testament containing instructions for novices)

- | | | |
|------|--------------------------------------|--|
| I | fol 10-14 | الباب الاول في وحر الحقيقة الذي هو ملک
الدين واعراض الصوفية فيه * |
| II | fol 15 * 2 | الباب الثاني في احلاف العلماء في صفاتهم و ~ |
| III | fol 16-19 | الباب الثالث في اقامه مدنه الله و بعضها
من جهة كربلا ملکا لهذا الحقيقة * |
| IV | fol 20-22 | الباب الرابع في ذكر السنن الذي لا حلقة و مع
التعزز بس العقل و الفرع * |
| V | fol 23-29 ^a | الباب الخامس في الاسم الذي يخص الامام
وحدة وفي صفاتة واحواله و ان الامام
لا يكون الا واحدا من اربعة * |
| VI | fol 29 ^b -30 | الباب السادس في العدل وهو ماضي المدنه
القائم بحكمتها * |
| VII | fol 30 ^b -32 ^a | الباب السابع في ذكر التوربو و صفاتة * |
| VIII | fol 32 ^b -35 | الباب الثامن في القراءة السريعة والحكمة * |
| IX | fol 35 ^b -38 ^a | الباب التاسع في معرفة الكاتب و صفاتة * |
| X | fol 38 ^b -39 | الباب العاشر في المسندون والعامليون واصناف
الصحابيات و العترة * |
| XI | fol 39 ^b -40 ^a | الباب العاشر عسر في العدالات الى الحصرة
الالهية و وقوف الاصناف عليها و دفعها الى
الحق الملك سبعاً عالى * |
| XII | fol 40 ^b -41 | الباب الثاني عشر في السقراء و الرسل
المذوچین الى السارين بمدنیة الدين * |
| XIII | fol 41 ^b -42 ^a | الباب الثالث عشر في صفاتة العواد والاحداء
ومراناتهم * |
| XIV | fol 42 ^b | الباب الرابع عشر في سماتة الحروب و ترتيب الجنود
عدد اللواء * |
| XV | fol 43 | الباب الخامس عشر في ذكر السرالى يعلمه اعدا
هذه المدينة * |

XVI foll 43^b-45 الناب السادس ، شرفي ترتيب العداء الروحاني
علي مسول السنة لافتاحة هذا الامر
الإنساني وبقائه *

XVII foll 46-55^a الباب السادس عشر في حواضن الاسرار المودعه
و كيه ، ينبعى ان يكون السالك في احواله *

الباب الاول من الدليل السادس «و من ائمۃ الکتاب في
معروفة افاصیه العقل على نور اليقین »

(ii) **الباب الثاني من السابع عشر من أنواع الكتاب [في]**
الصلة ، المانعة عن ادراك عين اليقين :

الباب الثالث من السابع عشر من أبواب الكتاب في ^b fol 50b اللوح الـ حـلـوطـ الـ دـىـ هو الـ إـمـامـ الـ مـدـيـنـ اـولـ لـوحـ الـ بـحـرـ وـ الـ آـيـاتـ *

الناب الرابع ^{١٠} من السابعة ^{٣٠} ر و هو الناب
الحادي و العسرون من الكتاب في اسناد
الروفان و الواهـات و التحرـك عـدـه الـهـاءـعـ
الناب الخامس من السابعة ^{٢٠} ر في الوصـيـة
لـاهـريـديـن *

Author Muhiaddin Muhammad bin 'Ali al Arabi
See No 865 above

Beginning

For other copies of the work see India Office, No 658/5, Bodl., vol II, p 212

Written in fair Naskh Not dated, apparently, 10th century

A H

No 888

• fol 29 lines 4 size $7\frac{1}{4} \times 5\frac{1}{4}$ $4\frac{1}{4} \times 3\frac{1}{4}$

عِلَامُ الْمَغْرِبِ

'ANQÂ' AL MAGRIB

The present treatise was composed by Muhiaddin Al Arahi (مُحَمَّدُ الدِّينِ إِنَّ الْأَرَابِيِّ) as a supplement to his own treatise (No 887 above) and deals with certain points omitted in the latter treatise

The preface which is written in verse begins thus —

حمدُكَ الَّذِي دَعَى لِلنَّاسِ سُلْطَانًا وَالْفَوَادَ كَطْمَانًا

The treatise begins after the preface as follows —

كَيْفَ مَدَّ اللَّهُ كَيْفَ مَدَّ رُوحَانِيَا وَهَذَا

الْكَلْفُ الْمُنْصُرُ إِنَّهُ فِي عِلَامَاتِ الْأَرَبِ عِلَامُ الْمَغْرِبِ •

For other copies of the work see Berlin No 2894 Paris No 1339 Wien No 1906 Cairo vol vii p 46 Asafiyah No 39/2 Rampur No 216

Written in good Naskh Not dated apparently 11th century
A.H.

No 889

fol 29 lines 17 size 7×5 $5\frac{1}{4} \times 4$

الْعَلَمُ الْأَلِيَّ وَرَبِّهِ

AL 'UQLAT AL MUSTAWFIZAH

A treatise expounding the mystical belief that man is made up of different elements bodily and spiritually

Author Muhiaddin Ibn Al Arahi (مُحَمَّدُ الدِّينِ إِنَّ الْأَرَابِيِّ) See No. 865 above

Beginning —

إِنَّهُ دَلَّهُ الْوَاهِسُ الدِّي افْتَحَ وَحْدَ السُّوَى •

On fol 24^b the author refers to another composition of his viz
كتاب الْمُؤْمِنَةِ

For other copies of the work see Berlin Nos 2923 24 Br Mus No 886/24 Cairo vol vii p 380 Asafiyah No 48 Rampur No 29

Written in good Naskh Dated A.H. 773

Some one in the following note, at the end, says that in A H 811
the present MS was compared with the autograph copy —

الحمد لله رب العالمين ، الدليل على نسخة المعلوٰ . نسخة سعد

١٢٥٦ عشرون نهائماً =

No. 890.

fol 107, lines 17, size 8x6, 6¹₂x4

دروج العدس

" KIT'ÂB U RUH AL QUDS.

A work containing mystical and moral instruction, composed for Abû Muhammad bin 'Abdal'azîz al Qurâshî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Sûfism, no Sûfi is entitled to be called Ahl al Haqîqat (i.e. one who has penetrated into the Divine mysteries) unless he is also Ahl at Tarîqah (i.e., a devotee), and he goes on to criticise those Sûfis of Africa, who claim that they are Ahl al Haqîqat, though not Ahl at Tarîqat. Sûfis, who have adopted Sûfism from worldly motives, are also severely criticised by the author, thus —

و صوفية عالم ، هم يعارضون الدين موسحون حاموا السجاد ات

و المروعات . . . لا رموا الخواص ، والرباطات يأتي اليها من حلال

و حرام *

Author محيي الدين ابن العربي See No
865 above

Beginning —

الحمد لله رب العالمين من العدد المتعاه ، الداخص
النهيف محمد بن علي بن محمد العربي الطائى الحاتمى وفقه
الله تعالى الى ولده فى الله تعالى واخيه ابى محمد بن عد العرير بن
ابى نصر الفرشى المهدوى بربيل تونس الخ *

Written in fair Naskh Not dated, apparently, 12th century

No 891

fol 51 lines 31 size 12×8 $9 \frac{1}{2} \times 8 \frac{1}{2}$

المحات الالهية

AN NAFAHAT AL ILÂHIYAH

A work on Sufism in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called *معلم القربة* (union with God). The author in his preface tells us that the following Hadis encouraged him in his attempt to reach the stage mentioned above and to realise the experience described in the present work. —

أَنْ لَرِبِّكُمْ فِي أَيَامِ دُهْرِكُمْ يَعْلَمُكُمْ مِنْ رَحْمَةِ اللَّهِ الَّذِي لَا يَعْرِضُ عَوْالَمَهُ *

Author Sadraddin Abul Maali Muhammad bin Ishraq al Qunawi (d A H 672=AD 1373 see No 873 above) صدر الدين ابو المعالي - د بن اسحاق القروي

Beginning —

حمدنا سميعكم كمال احساس العنا و انواع المذاق و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلسانى التعريف
والارشاد أن لربكم في أيام دهركم يعْلَمُكُمْ مِنْ رَحْمَةِ اللَّهِ الَّذِي لَا يَعْرِضُ عَوْالَمَهُ
الى ذي في معرفة التعرض والارشاد *

For other copies of the work see Paris No 1354 and Berlin No 1307 where the work is fully described

Written in good Naskh Dated A H 1045

Scribe نورالدين الرواى الارجوى

This Nuraddin is also the scribe of MSS Nos 832 871 873 above

No 892

fol 264 lines 12 size $7 \frac{1}{2} \times 4 \frac{1}{2}$ $6 \frac{1}{2} \times 4 \frac{1}{2}$

المحض إلى معنى المصوب

AL KHUSUS ILÂ MA'NA AN NUSUS

A commentary on Nusus a concise treatise of Qunawi (d A H 672=AD 1273 see No 873 above) on the mystical states For a copy of Nusus see Berlin No 3015

علي بن احمد بن علي بن احمد الـ مـ حـ اـ مـ (d A.H 835=A.D 1431, see No S63 above)

The commentary is preceded by a long Muqaddimah (fol 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work

Beginning —

..... اـ لـ هـمـ وـ سـ تـ حـ مـ دـ ،ـ يـاـ مـنـ بـ وـ حـ وـ دـةـ سـ مـ وـ اـ سـ مـ اـ وـ الصـعـابـ
وارـعـ اـ عـيـادـهـ اـ مـمـكـنـاتـ وـ بـعـدـ فـيـقـوـلـ عـيـدـ الـعـلـىـ اـ سـمـ اـ حـمـ دـ بـنـ عـلـىـ
بـنـ اـ حـمـ دـ بـنـ عـلـىـ وـ كـانـ كـتـابـ الـدـصـوـصـ مـمـاـ اـنـرـزـهـ السـيـعـ الـمـجـتـعـ
مـحـمـدـ بـنـ اـسـحـاقـ بـنـ مـعـمـدـ بـنـ يـوـمـهـ ،ـ الـقـوـدـيـ مـشـرـقاـ وـمـغـربـ هـدـاـ الـعـلـم~ *

The commentary proper begins on fol 53^a, as follows —

وـ آتـنـ آوـانـ السـرـوعـ فـيـ الـمـقـامـ وـ اـسـأـلـهـ التـوـفـيـقـ لـلـهـ رـوـاـبـ
..... قـالـ اللـهـ يـعـصـيـ عـدـهـ الـحـمـدـ لـلـهـ تـعـظـيمـ الدـوـاتـ دـمـاـ وـيـعـماـ
مـنـ مـحـاسـنـ الـصـفـاتـ الـخـ *

A red ink line above them distinguishes the words of the text from the commentary

For another copy of the present commentary see Berlin, No 3016

Written in beautiful Naskh Not dated, apparently 10th century A.H Some folia are wanting at the end

No. 893.

fol 220, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

(رـيـاضـ الـسـالـيـحـينـ)

RIYÂD AS SÂLIHÎN.

An old and valuable copy of Riyâd As Sâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils

Author Muhiaddin Abû Zakariyah Yahyâ bñ Sharaf An Nawawî (مـحـيـ الـدـيـنـ اـبـوـ رـكـبـاـ يـاهـيـ بـنـ سـرـفـ الـنـوـوـيـ (d A.H 676=A.D 1278, see Lib Cat, vol v, part 1, No 192)

Beginning —

الحمد لله الواحد العظيم مكرر اللدل على البهار فرأى
 ان اجمع مختصرا من الاحاديث المسمى مسند على ما تكون طرقها
 لاصحده و منها لا اداب الطاشرة و العاطفة حاملاً للبرعوب و البرهان و سائر
 ادع اواد السالكين من احاديث البرهان و دعائات المغوس و دعائات
 الاخلاق و طهارات العلوب و علاجها الخ *

In the following colophon of the scribe it is stated that the work was composed in A.H. 670 and that the present copy of it was made in A.H. 681 —

احر الكتاب قال مؤلفه رضي الله عنه فرعون مدة يوم الاثنين رابع شهر
 رمضان سنة سبعين و سبعمائة و اربعين القراء من كتابه يوم السبت الخامس
 والعشرين من شهر شعبان سنة احدى و سبعين و سبعمائة *

For other copies of the work see Berlin Nos 1334-41 Munich
 No 128 Br Mus Suppl No 1202 India Office No 176/8 Alger
 No 879 Cairo vol 1 p 345

Written in bold Nashsh Dated A.H. 681

The above mentioned colophon is followed by a Sanad which runs thus —

فرأى جميع هذا الكتاب رئيس الصالحين للسبعين الامام العلامه مرشد دهره
 اى رکنا بحوى الدبروى على السبع الامام على بن ابراهيم
 بن حمال الدين دارد ابن العطار الساعى سمعاءه من مؤلعة سرف
 الدين الخطاب بن سليمان بن محبيل الازدي شهاب
 الدين احمد بن شيخ مهاسن الساعى وذلك في محالس عديدة احرها
 في يوم الاحد السابع والعشرين من ذى الحجه سنة ٢٠٢ و انه
 بدار التدبى الدورى و احبار السبع فصح الله تعالى في مدة
 لم سمعة تكماله جميع ما يدور له راجحة سرطه عدد اهله و احمد
 بن حسن بن عبد الرحمن *

The above Sanad which is dated A.H. 705 and written by one Ahmad bin Husain states that he and some others studied the work.

from the present copy in Dâr al Hadîṣ Nûriyah, at Damascus, under Ibn al 'Attâr (*d* A.H. 724=A.D. 1324, see Ad Durar, vol. II, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus

صَحُّ السَّمْاعُ وَالاَحْাرَةُ الْمَدْكُورَانِ... كَتَبَ ابْنُ الْعَطَّارِ عَنِ اللَّهِ عَزَّ وَجَلَّ

Ahmad bin Husain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288

مِنْ 'وْلِيِّ اللَّهِ... عَلَىٰ عَدَدِ الْعَفَرِ... عَدَدِ الْعَرَبِ عَنِ اللَّهِ عَزَّ وَجَلَّ

* ١٢٨٨ م.ق. مِنْ 'وْلِيِّ اللَّهِ... عَلَىٰ عَدَدِ الْعَفَرِ... عَدَدِ الْعَرَبِ *

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib Cat., vol. V part II, No. 319, hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihârî.

No. 894.

foll. 60, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, 5×3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BUST'ÂN AL 'ÂRIFÎN.

A work on Sûfîsm and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers, the second, with some miscellaneous points, and the third, with certain miracles of the Sûfîs.

I foll. 4-22 بَابُ فِي الْأَحْلَاصِ وَالْأَسْمَارِ الْمُبَاهِلَةِ

II foll. 23-36 بَابُ فِي نِعَائِسِ مَدْرَسَةِ رَوْرَةِ

III foll. 37-60 بَابُ فِي ذِكْرِ كَرَامَاتِ الْأُولَائِ

Author Muhiaddîn Abû Zakariyyah Yahyâ bin Sharaf an Nawawî مُحَمَّدُ الدِّينِ أَبُو زَكَارِيَّةِ يَحْيَى بْنُ شَرَفِ النَّوَّافِي See No. 893 above
Beginning

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ مَعْدُرِ الْأَرْرَافِ *

For other copies of the work, see Berlin, No. 3018, Cairo, vol. VII, p. 521, Goth., No. 234

Written in fair *Naskh*. Dated A.H. 1044

Scribe بُرَادِينُ ابْنُ بَدْرِ الدَّرَبِينِ

No 895

fol 65 lines 15 size $7 \times 5\frac{1}{2}$ $5\frac{1}{2} \times 4$

حل الرموز و معانيس الكبور

HALL U AR RUMŪZ WA MAFATĪH AL KUNŪZ

A work on Sufism dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'an Hadîq and sayings of the Sufis. We may note that the author basing his opinion on certain reliable Hadîq enunciate an original and independent view on the subject of **كبور** (mnsic) a point much disputed between the Sufis and orthodox Muhammadans. He holds it to be valid in general see the following passage on fol 49^b —

* بهذه الأحاديث نص صريح في المنيع على أن العياد والمعن
للس بحراً *

The contents of the work are fully described in Berlin No 3010

Author Izziddin Abdassalam bin Ahmad bin Ganîm al Maqdîsi عرالد بن عبد السلام بن احمد بن عالم المقدسي a famous Sufi of the 7th century A.H. Seven works of this author including the present one are enumerated in Brock vol 1 p 451 He died in A.H 678=A.D 1279 see Mirat al Janan fol 427^a

Beginning —

مال السبع الإمام العالم العلامة سنه + الصالحسن عرالد بن عبد السلام من السبع الإمام الراشد الورع احمد بن سبع عالم المقدسي الحمد لله الذي نفع بمعانيس العرب و سلطها حل الرموز و معانيس الكبور الخ *

For other copies of the work see Berlin Nos 3010-11 Pet No 186 Alger No 939 Cairo vol 11 pp 80 172 vol vii pp 138 372 Bodl vol 11 pp 80 231 Escrur Nos 1546 350/2 Asafiyah No 99 Rampur No 103

Written in good Naskh Dated A.H 839

The following note on the title page tells us that the present MS was for some time in the possession of Muhammad Asad bin Akmaladdin al Quthi من كتب امير العياد محمد اسعد بن اكميل الدن القطي الطف الله به

No. 896.

foll 176, lines 17, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$. "

طهارة القلوب، والخسوع لعلام العيون،

'T'AHÂRAT' AL QULÛB WA AL KHUDÛ'
LI ALLÂM AL GUYÛB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Fasl*. The contents of the work are fully described in Br Mus Suppl., No 235

Author 'Izzaddîn Abû Muhammâd 'Abdal'azîz bîn Ahmad bîn Sa'd Ad Dîrînî Ad Damiînî Ad Dahînî عز الدين ابو منصور عبد العزيز بن اسد الدين داريني داميني داهيني, a Shâfi'i scholar and a Sûfî of Egypt, who was born in Dniîn (a small town in the Gaiaabiyah Province of Egypt); A H 612 The date of his death is not given in the biographical notice by Hâj Khal, vol iv, p 172 Dr Rieu, in Br Mus Suppl., *loc cit*, and Brock, vol 1, p 451, quoting Al Munâwî, say that he died in A H 694, or according to some in A H 690 (for which date see also Ibn Mulaqqîn, fol 265) or 698 Isnawî, fol 201, and the author of Tâj at Tabaqat, fol 877, give A H 697 = A D 1298 as the date of his death, and this is supported by 'Abdal Wahhâb ash Sha'rânî (d A H 973 = A D 1565, see Lib Cat, vol x, No 567) in Al Lawâqîh, fol 207 Al Lawâqîh is a very reliable biographical work, especially for the Sûfîs of Egypt, and on this account we may perhaps accept the date given in that work 'Izzaddîn Abû Muhammâd is the author of a number of works, of which sixteen are enumerated in Brock, *loc cit*

Beginning

الحمد لله رب العالمين بعد وجد كتاب فيه موائد يتذكر بها من

يسعى الله سمع فايل الح *

For other copies of the work see Berlin, Nos 8789-90, Paris, No 1313, Goth., Nos 648-9, Callo, vol ii, p 45, Râmpûr, No 21 It was printed in Bûlâq, A H 1297

Written in good Naskh Not dated, apparently, 11th century

A H

Scribe طالب بن ربيه الله

A seal of Qâbil Khân, a noble of the Court of 'Alamgîr, is found on the title-page

No 897

fol 40 lines 40 size 11×8 9×5½

مَدَارِكُ الْمَدَارِكُ

MANTAHĀ AL MADĀRIK

A very rare work expounding the various mystical states such as the worldly state of the present world the state proper to the world of angels the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead and others. In the beginning of the work the author discusses both from the mystical and theological standpoints the attributes of God and man. The work is an Arabic translation with certain additions of the author's introduction to his Persian commentary on the Qasidah Ta'iyah of Ibn Farid (d. A.H. 632=A.D. 1233) Jam'i Nafahat p. 600 remarks that though the present work is technically a translation it may also be regarded as an independent work on the subject well known for its excellent representation of mystical views. The work is divided into the following four *Asl* each of which is subdivided into several *Fasl* —

I foll 2^a-16 الاصل الاول في ذكر رب الدار و عذن الاسباء
و الصفات *

II foll 17^a-19 الاصل الثاني في ذكر ميريه الا دراج و عالم المكروب *

III foll 20-26 الاصل الثالث في ذكر عذن عالم العمال و ميريه
الاحسام *

IV foll 27-40 الاصل الرابع في ذكر سأة الاسنان و اطواره
واحواله *

Author Sa'id bin Muhammad bin Ahmad al Fargani commonly known as سعد الدين (Sa'daddin) The biographers say that he was the author of a large number of works but only the present work and one other are enumerated in Nafahat Our author received spiritual training under many Sufis but he is always known as the disciple of Qunawi (d. A.H. 673=A.D. 1373 see No 873 above) The date of his death is not given in Nafahat but Brock vol 1 p 450 says that he died in A.H. 699=A.D. 1299

Beginning —

الحمد لله العدم بغير بخل و حداشه
ولما من الله تعالى
على عده العذر الى الله تعالى سعد العرماني
وسما نملبي
المدارك الح *

No other copy of the work is known to us

Written in fair Naskh. From the handwriting, which is identical with that of Sharh al Fusûs (No. 873 above), it appears that Nûraddîn is also the scribe of the present MS.

No. 898.

fol. 159, lines 21, size 9×5 , $7 \times 3\frac{1}{2}$

وَقِيَةُ السَّالِكِ مِنَ الْأَفَافِ وَالْمَهَارِ

WIQÂYAT AS SÂLIK MIN AL ÂFÂT WA AL MAHÂLIK.

A work on Sûfîsm and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâ'a (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories, and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ân, Hadîs and sayings of the Sûfîs, and is divided into the following four *Naw'* and a *Khâtimah*.

I	fol. 7-20	النوع الاول من التقديم في المعاصي +
II	fol. 21-58 ^a	النوع الثاني من التقديم في الطاعات +
III	fol. 58 ^b -92	النوع الثالث من التقديم في الاخلاق المدحومة *
IV	fol. 93-148	النوع الرابع من التقديم في الاخلاق المحبودة *

Foll. 149-154 *Khâtimah* (epilogue)

The *Khâtimah* deals with عرفة (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus: وفایه السالک من الافاف والمهار لسیح الامام حجۃ الاسلام ابی حامد موسی بن شیح العزالی رفع الله عنه المؤمنین tells us that the present work is by Gazzâlî (d. A.H. 505=A.D. 1111, see No. 833 above), but this statement is manifestly incorrect, seeing that an author much later than Gazzâlî, viz., Shihâbaddîn as Suhrawardî, who died in A.H. 632=A.D. 1234, is quoted on fol. 20^b, in the following passage from 'Awârif al Maârif (see No. 860 above).

ذكر صاحب العوارف ، اطعنه في حبس ما يدخل العطن وما يحدث من الداء ، ارجوته باستعمال الدواء قال ربنا الله ان الله ناطه ، حكمته الحج *

The author refers on fol 50^b to another composition of his Iqtibas al Tawaif in the following terms —

وَدَ اسْنَا مِنْ دَلِكَ فِي اُولِ كِتَابِهِ هِيَ بِاِعْدَادِ الْعَوَادِ •

Neither this work nor the present one is mentioned in any catalogue however and we are unable to throw light on their authorship but from the fact that in the passage quoted above the author of Awarif is referred to as رَحْمَةُ اللَّهِ a term which is always used for the dead and that there is no reference to any author of the 8th century A H we may conclude that our author belongs to the 7th century A H.

Beginning —

الحمد لله الذي درع حب الاحباء والبداء في طلوب الاختصاص
والصلة والسلام على رسوله ونبئه محمد بن النبي سدة عترة من الانبياء
و بعد يجتمع في هذه المختصر من احوال العلماء العارفين
والحكماء المعربين ما حمل للمعتبر الا واد و يكون لدار المربي من شعاع
وسمعة و خاتمة السالك من الآف و الملايين و انس عرصنا في الكلام
على الطاهر من هذه الادواع فان الكتب مسحوبة بذلك و ائمما عرصنا الكلام
على حفاظها و اسرارها العاممه و حفانا الآف و ملايين المقوس الحج *

Written partly in Naskh and partly in Nastalig Dated A H 1054

One Nizami in the following note tells that he purchased the present MS in A H 1080 —

وَدَادَ نَسْرَادَ الْمَهْجُورِ فِي الْعَلَدَةِ الْمَعْطَمَةِ بِتَرْوِيجٍ
عَسْرٌ مِنْ رَبِيعِ الْأَخْرَى سَنَةِ ١٠٨٠ هـ *

No 899

fol 66 lines 12 size 8x6 61x4

الموبر في اسقاط الدبر

AL TANWIZ FI ISQAT AT TADBIR

A work containing a discussion of mystical views relating to divine predestination and human contrivance It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS is a copy of the revised edition of the work.

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâ'allâh al Iskandarânî تاج الدين ابوالفضل احمد بن محمد بن اسحاق الاسمدراني, a famous scholar and Sûfî of Cairo, belonging to the Shâdâliyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock, vol II, p 118. Our author received spiritual training under several Sûfîs, but he is chiefly known as the disciple of Abu'l 'Abbâs al Murîsî (d A.H. 686=A.D. 1287, see Husn al Muhâdarah, fol 262). He was one of the declared adversaries of Ibn Taîmîyah (d A.H. 728=A.D. 1329, see Lib Cat., vol V, part II, No 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mir'ât al Janâن, fol 442, Husn Al Muhâdarah, fol 264^a, Ad Durâr Al-Kâminah, vol I, fol 169, Al Lawâqîh, fol 118, Br Mus Suppl., No 237/1.

Beginning

* الحمد لله المتعود بالخلق والتذير الع

For other copies of the work see Berlin, No 3089, Goth., p 891, Paris, No 1348, Alger, No 881/2, Cairo, vol II, p 77, Âsâfiyah No 96, Râmpûr, No 74.

The work was printed in the Wahâmiyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044
Scribe عبد العزيز بن حمزة

No. 900.

fol. 18, lines 19, size $8 \times 5\frac{1}{2}$, $6\frac{1}{3} \times 4\frac{1}{2}$

الحكم العطائية

AL HIKAM AL 'AT'Â'ÍYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bâb. The present copy is defective for want of the preface.

Author Tâjaddîn Abu'l Fadl Ahmad bin Muhammad bin 'Atâ'allâh Al Iskandarânî تاج الدين ابوالفضل احمد بن محمد بن اسحاق الاسمدراني See, for his life, No 899 above.

The present copy begins abruptly thus

* ملدين يا رب العلم

For other copies of the work see Berlin Nos 8689-90 Paris No 1349 Cairo vol II p 80 Rampur Nos 101-2
Written in fair Naskh Dated A.H. 1105

No 901

foll 321 lines 17 size 10×6 7×3

شرح الحكم العطائية

SHARH AL HIKÂM AL 'ATÂ'IAH

A detailed commentary on the preceding work also known under the title *Gus Al Mawahib*. The full text is quoted in the commentary but the arrangement differs somewhat from that which is found in No 900 above. The tenth *Bab* there is here the first *Bab* and the first *Bab* there is here the eighth.

By Muhammad bin Ibrahim bin Ahhad An Nâfi' Ar Rundi مُحَمَّد بْن إِبْرَاهِيمَ بْن أَحَادِيثِ الرُّنْدِي who was born in Rund (in Spain) A.H. 733 He died in A.H. 796=A.D. 1394 See Brock vol II p 118 Cairo vol II p 77

Beginning —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمُعْتَمِدُ عَلَىٰ عَفْرَانَ دَوْرَةٍ
عَلَىٰ اللَّهِ عَالِيٍّ مُحَمَّدٌ بْنُ إِبْرَاهِيمَ بْنُ سَعَادَ النَّفَرِيِّ
الْحَمْدُ لِلَّهِ الْمُغْرِبُ بِالْعَطَاءِ وَالْمُحَلَّ الْحُجَّ

The present commentary was printed in Bulaq A.H. 1285 and again in Cairo A.H. 1306

For other copies of the work see Berlin Nos 8690-2 Munich No 130 Leid No 2261 Paris No 1340 Br Mus Suppl No 889 India Office No 696 Curo vol II p 97 Rampur Nos 171-73

Written in good Naskh Not dated apparently 9th century A.H.

No 902.

foll 233, lines 25, size 8×6, 6×4

The Same

Another copy of the preceding commentary, beginning like the above

Written in fair Naskh Not dated, apparently, 11th century
A H

No. 903.

foll 110, lines 18, size 8×6, 6×4

العرقان بين اولياء الرحمن و اولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR
RAHMÂN WA AWLIYÂ' ASH
SHAITÂN.

A work in which the author explains the meaning of the term *Wali* (ولي), a title applied to a Sûfi, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Hadîs. The contents of the work are fully described in Berlin, No 2082.

Author Abu'l 'Abbâs Ahmad bin 'Abdalhalîm bin 'Abdassalâm ابو العباس ابوبده بن عبد الحليم بن عبد السلام commonly called Ibn Tâimîyah (ابن تيمية). He died in A H 728=A D 1327, see Lib Cat, vol v, part ii, No 462/1.

Beginning

* اللهم لا يسعه و يستعجز العَجَزُ

For other copies of the work see Berlin, Nos 2082-3, Râmpûr,
247

The work was printed in Bûlâq, A H 1310

Written in fair Naskh Not dated, apparently, 13th century A H.

No 904

foll 45 lines 15 size $8\frac{1}{4} \times 6$ $5 \times 3\frac{1}{4}$

اعطلاحت الصوفية

ISTILÂHÂT AS SÛFIYAH

(The above is the title under which the work is noticed in other catalogues but in our copy the title is given as Sharh u Istilâhat As Sufiyah)

A work in which the author explains the mystical terms used in the following compositions of his —

(i) Sharh u Minâzil As-Sâ'irin for a copy of which see India Office No 600

(ii) Tawâtil al Qur'an for a copy of which see Berlin No 873

(iii) Sharh u Fusus Al Hikam (see No 875 above)

Author Kamiladdin Abdarrazzaq al Kashani كمال الدين عبد الرزاق الكاشاني (d A.H. 736 = A.D. 1335) See No 875 above

Beginning —

الحمد لله الذي يحيانا من معابر علوم الrossomeh فادي لنا
ورحم من سويد سرح كتاب معابر السافرین و كان الكلام منه وفي شرح
وصوص الحكم وتأويلات العرب مدعيا على اعطلاحت الصوفية الحج *

For other copies of the work see Berlin No 3460 Goth No 76 India Office No 662 Asaliyah Nos 360 407 807 Ram pur No 35 A portion of the present work edited by Dr Sprenger was published in Calcutta A.D. 1845

Written in fair Naskh Not dated apparently 13th century
A.H.

— — —
No 905foll 133 lines 15 size $7\frac{1}{4} \times 4\frac{1}{2}$ $5\frac{1}{4} \times 2\frac{1}{2}$

العروة لأهل الحلوة

AL 'URWAH LI AHL AL KHALWAH

A rare work on Sufism expounding the mystical dogmas relating to the existence of God and His attributes The views of the theologians and of the Sufis of the Wujudiyah and the Shuhudiyah groups (for whom see No 865 above) are fully discussed The author who

belonged to the latter group, rejects the views of the *Wujûdîyah* group as contrary to Islamic principles, and claims that the views of the *Shuhûdîyah* group are in full agreement with those of the *Ahl as Sunnah Wa Al Jamâ'ah* (أهل السنّة والجماعّ), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as *الصراط المستقِيم*, or the right path. The author's criticisms, in the present work, of the views of the *Wujûdîyah* group resulted in a public disputation between him and 'Abdarazzâq al-Kâshânî (see No 875 above), a member of the *Wujûdîyah* group, for a full description of which, see *Nafahât*, pp 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726, and is generally held to be the most authoritative exposition of the views of the *Shuhûdîyah* group.

It is divided into the following six *Bâb*:

الباب الأول في أسباب وجود الموحد الواهـ ووحدة + (i) foll 1-15^a

الباب الثاني في التوسيق بين الاول والمتصلة * (ii) foll 15^b-62

الباب الثالث في نقد اثنياء من حيث التمسـ واصفـ وكيفية ظهوره ، كتاب على الترتيب
+ معرفـا و مـولـعا

(iv) foll 82^b-86 الباب الرابع في تنزيه الحق الواهـ ووحدة من جميع ما يـتـرسـ به الامـكان +

(v) foll 87-93^a الباب الخامس في السنوات والولايات +

(vi) foll 93^b-133 الباب السادس في بيان الصراط المستقـيم -

The last *Bâb* is subdivided into four *Fasl*, which contain occasional biographical details, and in the first of which the author describes the Divine inspiration, which led him to be a *Sûfî* and a strict follower of the doctrines of the *Ahl as Sunnah*. The manner in which he reconciles the views of the *Sûfîs* and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of author's merits.

Author Ahmad bin Muhammad bin Ahmad As Samnânî (أحمد بن محمد بن أحمد بن سمنان)، commonly called Abu'l Makârim wlah، ابو المكارم علاء الدولة، a noble of Samnân, well known as a great author of great repute, whose works on the Qu'ânic

branches Sufism theology and ethics number about 300. See Ad Durar al Kaminah vol 1 fol 152. Very few of his compositions however can now be traced and Brock vol II p 166 mentions only three (including the present one) which are to be found in different libraries. He was born in Samnan A.H. 659 and completed his studies at the age of 15 when he entered the service of Sultan Argu Khan a famous Mongol King of Persia. A few years later he was granted the title of Ala addawlah and afterwards he became personal adviser to the Sultan. His intimacy with the Sultan and his official duties seriously interfered not only with his studies but also with his prayers. Indeed according to the author's own confession excepting the four very short Suras of the Qur'an beginning with word Qul) and a few others he forgot the whole of the rest of the Qur'an. The author tells us in the following passage of the present work that in A.H. 683 while engaged with the Sultan in a war against his uncle Sultan Ahmad (see Tarikh Guzida p 583) he was led by a Divine inspiration to devote himself to a religious and pious life —

* * *

فرحرى راحر العى فى صف العمال فى الراعى الى ويع سنه
وس عسکر عمدة سلطان احمد بحسب مروي من سنه ملاك و يمان و سعماه
فى انداد اسحاقى بالذى عد الكورة و الحملة على العدو و ربى المحب
من فرة الراحل بحسب ساهد الاحرة و ما عينا على دخوا ناطق به
الكتاب (السنة)

After this he attended strictly to his religious duties. In A.H. 685 he fell seriously ill and was advised by the Royal Physicians to go for a change to Samnan. Thus the Sultan allowed him to do. On his way to Samnan he experienced a marked improvement in his health and on his arrival there his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultan and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works and his study of Qut al Qulub a famous work on Sufism (see No 826 above) turned his attention to Sufism and made him determine to renounce the world. After dividing two thirds of his property among his legal heirs he built a monastery near the tomb of Hasan Sakkaki a famous Sufi of the 5th century A.H. and handsomely endowed the same. In A.H. 687 he visited Bagdad where he

adopted the Sūfī 'Abdarrahmān as his spiritual Shaikh, 'and in the company of the latter visited Mecca, where our author, in A H 689, received from the above-mentioned Shaikh the Sanad for Sūfism. At the end of the same year, he was directed by his Shaikh to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ūn, each being a fast of 40 days. Such was his eminence as a Sūfī that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A H 736=A D 1335, but the author of *Fasl al Khitāb* (see Persian Hand-list, No 1351) only tells us that he died after A H 730. For his life see *Ad Durar al Kāminah*, vol 1, fol 152, *Nafahāt*, p 554, *Mujmal Fasihi*, fol 211, *Habib as Siyar*, vol 111, part 1, p 125, *Tāj at Tabaqāt*, vol viii, fol 205, Beale's Biographical Dictionary, p 49, Brock, vol 11, p 166.

Beginning —

وَمَدْهُ الْوَاحِدِ ، عَلَى كُلِّ مُوحَودٍ اِمَّا بَعْدِ فِعْلَةِ سَعْتِهِ
يَوْمِ الْاَحَدِ بَعْدِ صَلَاةِ الصَّحْنِ مِنْ اِعْتِكَافِهِ فِي مَسْجِدِ صَوْبَيَا آبَادَ مِنْ شَهْرِ
الْمَعَارِكِ ، سَعْدَ عَشْرِينَ وَسَعْمَانَةَ اَنْ اِدُوبَ بَالْتَرْتَدِ ، بَعْصِ
الْقَدِيسَاتِ الْوَارِدَةِ عَلَى مَلَكِي وَسَعْتَةِ الْعُورَةِ لِاهْلِ الْخَلْمَةِ *

For the only other copy of the work known to us see Caiio, vol 11, p 5

Written in good Naskh Not dated, apparently, 12th century
A H

No. 906.

foli 60, lines 26, size $12 \times 8\frac{1}{2}$, 9×5

الدَّاءُ وَ الدَّوَاءُ

AD DĀ'U WA AD DAWĀ'U.

The present work is noticed under the same title in Hāj Khal, vol 11, p 633, but in vol v, p 82, it is again mentioned under the title, Al Jawāb Al Kāfi li Man Sa'ala 'An ad Dawā' Ash Shāfi الحِوَابُ الْكَافِيُ لِمَنْ سَأَلَ عَنِ الدَّوَاءِ السَّافِي Both these titles are found on the title-page of our copy.

A work on Sufism setting forth the spiritual remedies to be resorted to in case of trial and temptation composed in reply to the following five questions addressed to scholars by some enquirer —

ما دعول السادة العلماء ائمه الدين في رحل اسلئي سلنه و علم
ادها ان استمرت به اسدلت دينها و اخرجه و داده في رفعها عن نفسه
 بكل طريق مما يردد الا بودا و سده فما الحيلة في دفعها *

The reply to these questions begins as follows —

فاحباب السبع الامام ابو عبد الله سمس الدين محمد بن ابي بكر
بن ابوب اميم المدرسة الحروريه البهاء الحمد لله رب العالمين
لهم في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن
النبي صلى الله عليه وسلم انه قال ما ابرأ الله داد الا ابرأ له سعا الحج *

Author Shamsaddin Abu Abdallah Muhammad bin Abi Bakr
سنس الدين ابو عبد الله محمد بن ابي بكر بن القمي
(d A H 751 = A D 1352 see Lib Cat vol v part ii No 323)

For other copies of the work see Berlin Nos 6295-6 Cairo
vol ii p 519 Br Mus Suppl No 238

Written in fair Naskh Not dated apparently 13th century
A H

No 907

foli 113 lines 21 size 8x6 64x4

سعاد الاسقام في زيارة حرث الانام

SHIFĀ' AL ASQĀM FI ZIYĀRATI KHAIR AL ANĀM

A very old and valuable copy of Shifa al Asqam studied under the author by his son and other scholars and containing autograph notes by the author and his son. The work is mainly concerned with a discussion from the theological and mystical points of view of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam and throughout the work he supports his

argument by reference to the Qur'an, Hadîs and sayings of Sûfîs, jurists and theologians The work is divided into the following ten Bâb and a *Khâtîmah*

- | | |
|--|--|
| الباب الاول في الاحاديث الواردة في الريارة + | (i) foll 3-19. |
| الباب الثاني فيه ورد من الاخبار والاحاديث د الا على فصل الريارة + | (ii) foll 20-24 ^a |
| الباب الثالث، فيما ورد من الـ مـ رـ الـ رـ يـ اـ رـ اـ رـ مـ صـ لـ لـ اللـ هـ | (iii) foll 24 ^b -29 |
| + مـ رـ لـ يـ دـ وـ سـ اـ مـ * | |
| الباب الرابع في موصى العلماء على استصحاب رياردة | (iv) foll 30-37 ^a |
| فتر سيدنا رسول الله صلى الله عليه وسلم و سام - | |
| الباب الخامس في تقرير كون الريارة فربه + | (v) foll 37 ^b 16 ^a |
| الباب السادس في كون السفر اليها فربه + | (vi) foll 46 ^b -53 |
| الباب السابع في دفع مـ دـ عـ دـ التـ حـ سـ وـ تـ تـ بـ عـ كـ لـ مـ اـ تـ هـ - | (vii) foll 54 73 ^a |
| الباب الثامن في التوسل والاستغاثة والتبرع بالذى صلى الله عليه وسلم و سام + | (viii) foll 73 ^b -81 ^a |
| الباب التاسع في حياة الانبياء عليهم السلام فاختصار بالنظر فيه افاده ويل وذلك بالذى به الى الانبياء والشهداء وسائر الموتى - | (ix) foll 81 ^b -96 ^a |
| الباب العاشر في الساعة + | (x) foll 96 ^b -109 |

Foll 110-112 *Khâtîmah* Contains prayers addressed to the Prophet

Author 'Alî bin 'Abdal Kâfi bin 'Alî bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Hâmid bin Yahyâ bin 'Umar bin 'Ushmân علي بن عبد الكافي بن علي بن تمام بن حامد بن يحيى بن عمرو بن عثمان بن علي بن يوسف، بن موسى بن تمام بن حامد بن يحيى بن عمرو بن عثمان، the most famous scholar of his age, and the father of 'Abdalwahhâb as Subkî (d A.H. 771=A.D. 1370, see Lib Cat, vol xii, No 766) He composed a number of works on different branches of Islamic learning, of which seventeen (including the present work) are enumerated in Brock, vol ii, p 87 He was born in Subk, A.H. 683, where he studied under his father and some others He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (d A.H. 709=A.D. 1309, see No 899 above) In A.H. 704 he visited Alexandria, where he studied for about three years, and in A.H. 707 he attended lectures of different scholars in Syria He then returned

to Cairo where he worked first as a professor in the Mansuriyah Madrasah and afterwards as the head professor in the Jani Tulun. In A.H. 739 on the death of Jalal Qizumi he was appointed by King Malik Nasir (A.H. 709-741=A.D. 1309-1310) to succeed him as Chief Justice of Syria. This office he vacated in A.H. 742 to become Principal of the Dar al Hadis Al-Brislîyah in Damaus where the present MS was studied under the author in A.H. 745 (See note quoted below). He afterwards held the post of Principal of the Dar al Hadis Shâmilah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria and held this post till Fâmidah in A.H. 755 when on account of his serious illness he was obliged to resign it and returned to Cairo where he died in A.H. 766=A.D. 1315. See for his life and works Isawi fol. 256 Ibn Muâqqim fol. 209. Ad Durar al-Kaminiyah vol. II fol. 75-41 Broel loc. cit.

Beginning —

بِحَمْدِ اللَّهِ الَّذِي مِنْ سُلْطَانِ رَسُولِهِ وَمَا كَلَّفَ سَعَةَ شَهَادَةِ

أَسْلَامِ الْعَمَلِ

The quotations made by the author from other work are invariably from reliable copies of those works such as autograph copies copies bearing the autograph notes of the author copies studied by or transcribed by scholars. In this connection he mentions peculiarly an autograph copy of Ithâf az-Zâhir by Abu'l-Yaman (d. A.H. 617=A.D. 1219 see Lib. Cat. vol. V part II p. 48) which was in his possession thus —

كَذَا أَوْرَدَهُ ابْرَاهِيمُ فِي كِتَابِ اِنْجَابِ الرَّازِيرِ وَهُوَ مُدَّى

• ٢٠ • ٢٠

He also refers to a copy of Tarikh u Ibn 'Âtilah transcribed by Barzali in 80 volumes (two volumes of which transcription are found in the Library see Hand list No. 2470-I) thus —

وَرَأَسَ فِي رَاجِعِ اِنْسَاكِي بَعْدَ اِنْسَاكِي سَعْدِ اللَّهِ الْبَرْزَالِيِّ

The present copy of Shifâ' al-Asqâni was transcribed by one Muhammad bin Ahmad for the collection of Muhammad bin Ahmad at Faqqâhi (d. A.H. 746=A.D. 1347 see Ad Durar al-Kaminiyah vol. II fol. 274)

The following note at the end tells us that it was compared with the autograph copy in A.H. 740 —

بلغه ، هذه المسندة مقابلة ياصن مدعها ودعا نَحْمَدُ اللَّهَ حَسَنَ ،
الامكان و كان الفرع من ذلك في اليوم العاشر من جمادى الاولى سنة
اربعين و سعمائة * .

This is followed by another note, telling us that the present MS was again compared with the autograph copy, while it was being studied under the author ثم قوبل ثانيةً حاله السماع باصل مصنعة ادام الله سركته This note is based on the Sanad quoted below, dated the Madrasah ‘Âdiliyah of Damascus, A.H. 740, and written by Muhammad bin ‘Alî bin Sa‘îd al-Ansârî (d. A.H. 752=A.D. 1353, see Ad Durar al-Kâminah, vol. II, fol. 377), who says that he and Muhammad bin Ahmad at Tanukhî, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author’s son, Husain bin ‘Alî (d. A.H. 755=A.D. 1356, see Ad I’urâ al-Kâminah, vol. I, fol. 384). An Ijâza was granted by the author to all who attended the sitting

الحمد لله الذي حمدا يواهى نعمه ويكتوى مریدة و بعد وقد
سمع هذا الكتاب الموسوم سعاد الاسماع على مؤلعة شيخها و سعدنا الامام
العالم ولی الله فاصي العصاة ... سد المحتاط و المحتدين الى
الحسن على بن سیدنا عدد الكاوی نفرة محمد بن عدد
الرحمي الساعي صاحب هذه المسندة محمد بن احمد بن
محمد التدویي التدویي و الامام العالم العاصل الاوحد ابوالظفر
الحسین بن سعدنا المسمع و سج الله تعالى في مدتهما و محمد
بن علي بن سعد الاوصاري و داحطه ... وصح و سع و کی
مجالس سعه اربعين و سعمائة بالمدرسة العادلية نده سع
المخروفة و احر المسمع و سج الله في مدة لم من سمع هذا الكتاب او بعضه
جميع ما يجور له روایته *

The above Sanad is attested by the author himself, thus

* صبح ذلك و كنه ، على بن عدد الكاوی السکی

The Sanad is followed by an autograph note of the author’s second son, ‘Abdalwahhâb, the famous author mentioned above, in which he

says that he and Muhammad bin Isa As Salsah (*d* A.H. 760=A.D. 1358 see *Ad Durar al Kaminiyah* vol II fol 428) studied the first four chapters of the work in the *Dar al Hadis Al Irafiyah* in Damascus —

ورأى من أهل سدا و هو شعيب السعami الى الذي الرابع على
مؤله سلدى و والدى احس الله الله وبح ذلك فى محالس
آخرها فى مصان " ثم سنه " و " دعى و سمعه انه سمع سمع
الدين محمد بن سعى " اى بدار العذب الشهادة بدمشق المحدث
و " ابونصر سعد ابوثوب من على بن سعد الكابنى السلكى السعوى
كان الله له " .

Written in good Nashi Not dated but transcribed in or before A.D. 710 the year in which the present copy was studied

101-112 and 61-69 are additions written in a later hand

Only one other MS copy of the work is known to us viz
Asafiyah Library No 39 but the work was printed in the Durrat al
Ma'rif of Hyderabad in A.H. 1306

No 908

font 120 lines 21 size 81x0 6x34

الارسان و المطربون

AL IRSHÂD WA AT TATRIZ

A work on Sufism treating of the virtues of reciting the Qur'an and repeating prayers together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses of which 333 are borrowed from other Sufi works and the rest are composed by the author himself. The work is based on the Qur'an Hadîth and sayings of the Sufis. The author quotes about 200 Hadîth transmitted to him by his Shaikh Radîd al-Tabarsi (d. A.H. 722=A.D. 1322 see Lib. Cat. vol. 1 part 1 p. 176). The work ends with 7 Qasidas. The first three are in praise of the Prophet the 4th and the 5th are in praise of the Sufis while the last Qasida is in praise of Islamic dogmas enumerated by the author and is designated by the author *Shamsul Iman fi Tawhid ar-Rahman Wa Aqidat u Ahl Haqq wa Al Iqan* سُنن الائِمَّةِ فِي تَوْحِيدِ الرَّحْمَنِ وَعِقَادَةِ أَهْلِ الْحَقِّ وَالْإِيمَانِ. The work is divided into 10

Bâb The contents of the work are fully described in Berlin, No 8801

Author 'Afîfaddîn 'Abdallâh bîn As'ad bîn 'Alî bîn Sulaimân al Yâfi'i Ashî Shâfi'i عزیزه ، الدين عند الله من اسعد بن على بن سلامة ابن شافعی ، a prominent Sûfi scholar, historian and author of the 8th century A.H. He belongs to the Hîmyârî tribe of Yaman, and was born in Yaman, A.H. 698, where he studied in a Madrasah of Yaman the Qur'ânic branches of learning under Jamâladdin Abû 'Abdallâh Muhammad bîn Alîmad (d. A.H. 748=A.D. 1347, see the present author's *Mîrât al Janâن*, fol 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Sûfism, and adopted the Sûfi 'Alî bîn 'Abdallah at Tawâshî (d. A.H. 748=A.D. 1347, see *Mîrât al Janâن*, fol 459) as his spiritual Shaikh. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Sûfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damaseus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Sûfis, who granted him Sanads of scholarship and Sûfism. He was also presented with Khîraqas by several Sûfis. The last of these was presented to him by 'Izzaddin, a presentation referred to in our author's *Mîrât al Janâن*, fol 453^b, in the following words

وَكُلَّ آخِرٍ مِنْ إِلَى الْمُرْدَةِ شَيْخُ عَرَبِ الدِّينِ . Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all 13 works of the author are enumerated in Broek, vol II, p. 177, of which *Mîrât al Janâن*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqîn, fol 308, Isnâwî, fol 405, *Ad Durar al Kâminah*, vol 1, fol 511, Nafâhiât, 681, *Safînat al Awhîyâ*, p. 68, preface by Sir E. Denison Ross to his Calcutta edition of *Marham al 'Ilâl*. Brock, loc. cit., tells us in a footnote that, according to *Tabaqât* of Qâdi Shuhba 'Afîfaddîn, our author died in A.H. 778, but in our copy of this *Tabaqât*, fol 152 (see Hand-list, No. 2455), the date of his death is indicated as follows ٧٦٨ مِنْ سَنِينْ وَسَعِيَانْ وَسَعِيَانْ We may suppose either that Brockelmann read the words (68) as نَمَانْ وَسَعِيَانْ (78), or that the scribe of the copy of the *Tabaqât* to which he referred, transcribed the date wrongly سَعِيَانْ The weight of authority among the biographers mentioned above is in

favour of A.H. 768 and we may safely reject the date A.H. 767 given by Subki in *Tabaqat* vol vi p 103 and the date A.H. 771 given by Haj Khal vol iii p 171. The author of *Mirat al Asrar* a big biographical work on the Sufis in Persian mentions the author on fol 485 and tells us that he failed to trace the date of his death.

Beginning —

الحمد لله الذي سُلِّمَ العقول من ادراك داده و داده كتاب
ل على عشرة انباء و سمعها الارسان و النطير الحج

For other copies of the work see Berlin Nos 8801 2 Asafiyah Library No 719

Written in fair Nashk Dated A.H. 1073

No 909

fol 156 lines 26 size 10x6 8x4

RAUD AR RIYĀHÎN FÎ HIKÂYÂT AS-SÂHHIN

رسن الرباحين في حكایات الصالحین

The following is an alternative title of the work *Nuzhat al Uyun an Nawazir* بِرْجَدِ الْعُيُونِ الْوَاعِظَةِ Both titles are given by the author himself in the preface

The present work is a collection of 500 anecdotes of the Sufis and pious men chiefly taken from the works of the following authors (i) Gazzali (see No 833 above) (ii) Qushairi (see No 828 above) (iii) Abu Abdallah Muhammad bin Ibrahim al Jin (iv) Ibn Ata ash Shadili (see No 899 above) (v) Abul Abbas Ahmad bin Ata al Qastallani (vi) Shihabiddin As Suhrawardi (see No 860 above) (vii) Ibn Jawzi (see Lab Cat vol x No 512) (viii) Abu Muhammad Abdallah Ibn Qudamah al Maqdisi (see No 857 above) (ix) Abu l Laiq as Samarcandî (see No 821 above) (x) Abu Ahmad bin Ali commonly called Ibn al Arabî Most of the anecdotes begin with the name of the narrator but some are anonymous and begin with the words عن بعض or عن بعض الصالحین (from a certain faqir or saint) These anecdotes for the most part record instances of the supernatural powers manifested by the Sufis and draw a lesson from each regarding mystical principles and practices The author in the preface tells us that he

composed the present work, having noted the view frequently expressed by reliable Sūfīs that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khātimah and Khātimat al-Khātimah. The Muqaddimah is divided into the following two *Fasl*, in the first of which the author enumerates the virtues of the Sūfīs, and in the second upholds the validity of the supernatural powers manifested by them —

I foll 2-10^a, الفصل الأول من المقدمة هي شيءٌ من فصائل الأولياء والصالحين والقراء -

II foll 10^b-14, الفصل الثاني هي اثبات كرامات الأولياء والسادة المصوّبة -

The Khātimah, like the Muqaddimah, consists of two *Fasl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Sūfīs. The Khātimat al-Khātimah contains four Qasīdas in praise of the Prophet. Both the Khātimah and the Khātimat al-Khātimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Sūfism, as it is noted in Rāmpūr, No 155, and Âsafiyah, No 73, and not a work on Ethics, as described in Berlin, No 8804, nor a biographical work, as described in India Office, No 708, and Paris, No 2040.

Beginning

الحمد لله المعروء ... الموصوه ، بالكمال في الارل اما بعد فانى لما كتبنا مكتباً للأولياء ... و مولعاً بكلامهم و حكاياتهم في كتب ، الحفائى والدفائى هذ الكتاب روض الرياحين في حكایات الالحادين و لعنة نرهه العدون الدواطير ... انتخنته و جمعته و العنة عن كتبه ، عديدة لائمه كتاب صفهم و عمر هو لاد العسرة و اودعته حمسائه و مس رسول مدهما و مسلمان لمعدمه و مسلمان لخاتمه و مسلم لخاتمه الخاتمه الحكایات عن الاولياء والصالحين ... يمتنع بها الرهان و العداد و تعمى بها ولوت المریدين كما رويها عن تاج العارفين ... ابي القاسم الجندى فعال الحكایات جدد من جنود الله تقوى بها فلوب المریدين *

Author Afifaddin Abdallab bin Asad bin Ali bin Sulaiman al Yafi ف الدين عبد الله بن اسعد بن على بن سليمان اليافي He died in A H 768 = A D 1366 see No 908 above

The work was printed in Bulaq A H 1280 and again in Cairo A H 1307

The main portion of the MS viz foll 1-126 is written in fair Naskh. The MS is not dated but as will appear from the note quoted in the next paragraph it must have been transcribed before A H 940. One Qadi Qasim bin Alaaddin had foll 127-156 transcribed and added to the MS in A H 1001 by the scribe Isma'il bin Hasan al Ami.

The following note on the title page written in the Turki language tells us that the MS was formerly in the possession of Kamalpashazida a famous scholar of Turkey who died in A H 940 = A D 1533 see Brock vol II p 449 —

أهداه كمال ناساراده شاه الرحمة حمع كتبه ربع ححسب ممکن
الملدي بلد مكة لم يملك انساً اعمى ذكر .

Another note on the title page indicating both the title of the work and the author's name runs thus —

هذا الكتاب المسمى برسالة الرياحين في كتاب الصالحين ولله
برهه العبر المناظر مما ألغى السجع النافعى .

This is followed by an autograph note of Sufi Ali Albar al Maududi the author of a Persian commentary on Nafahat (see Lab Cat vol II No 208) and a Sufi of the 12th century A H who tells us that the MS was for some time in his possession viz صارفي ملك الفخر على اكابر المودودي

No 910

foll 83 lines 1. size $7\frac{1}{2} \times 5\frac{1}{2}$ 4 x 24

درية الصوف

ZUBDAT AT TASAWWUF

An autograph copy of an exceedingly valuable work on the principles theories and technical terms of Sufism and asceticism divided into the following 88 short Bab. The present copy is believed to be unique —

- الناب الأول في الارل و الساقه و الاده و الحاشه *
 الناب الثاني في التوحيد و الموحد
 الناب الثالث في المعرفه و العارف و الفرق بين
 العلم و المعرفه *
- الناب الرابع في اسم التصوف *
 الناب الخامس في اصول مذهب الصويفيه و علومهم *
 الناب السادس في اصول التصوف و الصوفي و بركه
 الدحول في التصوف و الصهي مع الصويفيه *
 الناب السابع في المؤسسهين بالصويفيه و نظريةهم *
 الناب الثامن في الملائكيه *
- الناب التاسع في الاولياء و علاماتهم و بركه وجودهم *
 الناب العاشر في الكرامات و حوف الاولياء باظهارها *
- الناب الحادي عشر في اطعما الكرامات و كذا ادتها *
- الناب الثاني عشر في ذكركرامات الاءتكرين على
 اوليائه *
- الناب الثالث عشر في الايادى من الكرامات وهي في
 معاهده *
- الناب الرابع عشر في الدعوى و المكر و الاستدراجه *
 الناب الخامس عشر في التحرر و الانتهاء و اليقاه *
- الناب السادس عشر في القوية و الاباه *
- الناب السابع عشر في المحاسبه *
- الناب الثامن عشر في التفكير *
- الناب التاسع عشر في الاعتصام *
- الناب العاشرون في المباحثه و الرئاصه *
- الناب الحادي والعشرون في اليمان *
- الناب الثاني والعشرون في العبرون و الدكاء *
- الناب الثالث والعشرون في العبرون و الدكاء و الميه و الدكاء
 و الاشعاف و الشسوع *
- الناب الرابع والعشرون في الرحاء *
- الناب الخامس والعشرون في التقرئ *
- الناب السادس والعشرون في الورع *
- الناب السابع والعشرون في الرهد *

28	fol 40 ^b	الناب النامس و العسرؤن في الرعاه *
29	fol 41 ^a -41 ^b	الناب الناسع و العسرؤن في المرايه *
30	fol 41 ^b -42 ^a	الناب التلبيون في العند و العبرده *
31	fol 42 ^b -43	الناب العادي و التلبيون في العرمه *
32	fol 43 ^b -44	الناب النابي و التلبيون في الاخلاص *
33	fol 44 ^b	الناب الناب و التلبيون في الاستفهامه *
34	fol 45	الناب الرابع و التلبيون في الدوكل *
35	fol 45 -46	الناب الخامس و التلبيون في المغورص *
36	fol 46 -46	الناب السادس و التلبيون في النفع *
37	fol 46 ^b -47	الناب السابع و التلبيون في "ا" *
38	fol 47 ^b -48 ^a	الناب النامس و التلبيون في الصبر *
39	fol 48 -48 ^b	الناب الناسع و التلبيون في الرصاء *
40	fol 48 ^b -49	الناب والاربعين في السكر *
41	fol 49 ^b -50	الناب العاى و الاربعون في الدماء *
42	fol 50 ^b -50 ^b	الناب النابي و الاربعون في الصد *
43	fol 50 ^b	الناب الناب و الاربعون في الانمار *
44	fol 51 -51 ^b	الناب الرابع و الاربعون في الحلى *
45	fol 51 ^a -52 ^b	الناب الخامس و الاربعون في التواضع *
46	fol 52 -52 ^b	الناب السادس و الاربعون في الفداء *
47	fol 53 -53 ^b	الناب السابع و الاربعون في الانساط *
48	fol 53 54	الناب النامس و الاربعون في الارادة *
49	fol 54 -54 ^b	الناب الناسع و الاربعون في الآداب *
50	fol 54 ^b -55	الناب الحمسون في النفس *
51	fol 55 ^b -56	الناب العادي و الحمسون في الغرب *
52	fol 56 -50 ^b	الناب النابي و الحمسون في الاس *
53	fol 56 ^b -57	الناب الناب و الحمسون في الذكر *
54	fol 57 ^b -58	الناب الرابع و "ا" وون في العقر *
55	fol 58 -58 ^b	الناب الخامس و الحمسون في العنى *
56	fol 58 ^b -60	الناب السادس و الحمسون في المرد و المراد *
57	fol 60 -60 ^b	الناب السابع و الحمسون في الاحسان *
58	fol 60 ^b -62	الناب النامس و الحمسون في العلم و العلماء و العاملين بالعلم *

- الناب التاسع والستون في العلم البدى *
 59 fol 62^b
- الناب السادسون في العلم المبسوط -
 60 fol 63^a
- الناب العادى والسدون في علم النقى و عن
 61 foll 63^a-64^a اليقىن و حق النقى *
- الناب الثاني والستون في الحكمه *
 62 foll 64^b-65^a
- الناب الثالث والسدون في المصيره +
 63 fol 65
- الناب الرابع والسدون في الفراسمه +
 64 foll 65^b-66^a
- الناب الخامس والستون في السكينة +
 65 fol 66^a
- الناب السادس والستون في الطامةه +
 66 fol 67^a
- الناب السابع والستون في الهوهه +
 67 fol 67^b
- الناب الثامن والستون في المحنة +
 68 fol 68^a
- الناب التاسع والسدون في العبرة +
 69 fol 68^b
- الناب العاشر والستون في السوق +
 70 fol 69^a
- الناب العادى والسدعون في الدواحد والوحد
 71 foll 69^a-71^a و الوحود *
- الناب الثاني والستون في السرور +
 72 fol 71^a
- الناب الثالث والستون في السر +
 73 fol 71^b
- الناب الرابع والستون في النعس +
 74. fol 72^a
- الناب الخامس والستون في العربه +
 75 fol 72^b
- الناب السادس والستون في المكالمه +
 76 foll 72^a-73^a
- الناب السابع والستون في الشاهده +
 77 foll 73^a-73^a
- الناب الثامن والستون في المعابدة والمعابده و
 78 foll 73^b-74^a المسماهه -
- الناب التاسع والستون في القدس والاما -
 79 foll 74^a-74^b
- الناب العاشر والستون في السكر و الصحو -
 80 foll 74^b-75^a
- الناب العادى والثمانون في العبيه والسود -
 81 foll 75^a-76^a
- الناب الثاني والثمانون في التبلي والاستار -
 82 foll 76^a-76^b
- الناب الثالث والأمانون في الأتمال والانبعاع -
 83 fol 76^b
- الناب الرابع والثمانون في القناء والبقاء +
 84 fol 77^a
- الناب الخامس والأمانون في الحقيقة +
 85 fol 77
- الناب السادس والثمانون في التحرير والتقرير -
 86 fol 78^a
- الناب السابع والأمانون في الصحيح والتعرفه +
 87 fol 78^b
- الناب الثامن والأمانون في الامرائل *
- fol 79-83

The work is chiefly based on the sayings of the Sufis occasional reference being also made to the Qur'an Hadis and the sayings of the companions of the Prophet.

Besides being a very useful manual of Sufism the present work is especially noteworthy because of the references which it contains to the views of individual Sufis on each of the points dealt with. In all 100 reliable Sufis from the 2nd down to the 6th century A.H. are quoted in the present work and these are enumerated below in chronological order.

SECOND CENTURY A.H.

- 1 Umar bin Abd al-Aziz (*d. A.H. 101=A.D. 719* see Mirat al-Janan fol 50)
- 2 Hasan Basri (*d. A.H. 110=A.D. 728* see Mirat al-Janan fol 50^b)
- 3 Qatadah (*d. A.H. 117=A.D. 735* see Mirat al-Janan fol 61^b)
- 4 Ja'far Sadiq (*d. A.H. 148=A.D. 765* see Mirat al-Janan, fol 77^a)
- 5 Sufyan Saway (*d. A.H. 161=A.D. 777* see Mirat al-Janan fol 88^a)
- 6 Ibrahim Adham (*d. A.H. 161=A.D. 777* see Nafahat p 45)
- 7 Abdallah bin Mubarak (*d. A.H. 181=A.D. 797* see Mirat al-Janan fol 97^b)
- 8 Fudail bin Iyad (*d. A.H. 187=A.D. 802* see Nafahat p 41)
- 9 Sufyan bin Uyamah (*d. A.H. 198=A.D. 813* see Al-Lawaqif fol 57)
- 10 Hudaifa Mar'ihi a Sufi of the second century A.H. who was a disciple of Ibrahim Adham (No 7 above) see Ar-Risalat of Qushayri fol 40 No 828 above

THIRD CENTURY A.H.

- 1 Abu Sulaiman bin Ahmad ad-Darani (*d. A.H. 215=A.D. 830* see Ikhtiyar ar-Rafiq fol 68 Yafi'i in Mirat al-Janan fol 128^b gives the date of his death as A.H. 205)
- 2 Abu Nasr Bishr Hafi (*d. A.H. 227=A.D. 841* see Nafahat p 53)
- 3 Ahmad ibn Abi'l Hawari (*d. A.H. 230=A.D. 844* see Nafahat p 72)
- 4 Abu Abdurrahman Hatim Asamm (*d. A.H. 237=A.D. 851* see Ikhtiyar ar-Rafiq fol 45^b)
- 5 Abu Hamid Ahmad bin Khidrawi (*d. A.H. 240=A.D. 854* see Ikhtiyar ar-Rafiq fol 15)
- 6 Haris Muhasibi (*d. A.H. 243=A.D. 857* see No 820 above)

- 7 Abû Turâb 'Askâr an Nâkhshabî (*d* A.H. 245=A.D. 859, see *Ikhtiyâr ar Rafiq*, fol. 70^b)
- 8 Dun Nûn Mîsrî (*d* A.H. 246=A.D. 860, see *Ikhtiyâr ar Rafiq*, fol. 53^b)
- 9 Sarî as Saqtî (*d* A.H. 253=A.D. 867, see *Ikhtiyâr ar Rafiq*, fol. 57^a)
- 10 Yahyâ bîn Mu'âd (*d* A.H. 258=A.D. 871, see *Nafahât*, p. 62)
- 11 Ahmad bîn 'Âsim al Antâkî, a contemporary of Hâris Muhâsibî (No. 6 above)
- 12 'Abdallâh bîn Khubâiq, the Shaikh of Fath al Kushshî, who died in A.H. 273, see *Ikhtiyâr ar Rafiq*, fol. 85^b
- 13 Abû Yazîd Bastâmî (*d* A.H. 261=A.D. 874, see *Ikhtiyâr ar Rafiq*, fol. 66^a)
- 14 Abû Hafs Haddâd (*d* A.H. 264=A.D. 877, see *Nafahât*, p. 64)
- 15 Abû 'Usmân Sa'îd al Hirî (*d* A.H. 268=A.D. 881, see *Ikhtiyâr ar Rafiq*, fol. 60^b)
- 16 Shâh Shujâ' al Kîrmânî (*d* A.H. 270=A.D. 883, see *Nafahât*, p. 95)
- 17 Hamdûn al Qassâr (*d* A.H. 271=A.D. 884, see *Nafahât*, p. 67)
- 18 Muhammad bîn Qassâb (*d* A.H. 275=A.D. 888, see *Ikhtiyâr ar Rafiq*, fol. 95^b)
- 19 Sahl bîn 'Abdallâh (*d* A.H. 283=A.D. 896, see *Ikhtiyâr ar Rafiq*, fol. 58^b)
- 20 Abû Sa'îd al Khariâz (*d* A.H. 286=A.D. 899, see *Nafahât*, p. 81)
- 21 Abû Hamza Muhammad bîn Ibrâhîm (*d* A.H. 289=A.D. 901, see *Ikhtiyâr ar Rafiq*, fol. 98^a)
- 22 Muhammad bîn 'Alî at Tu'mûdî, a Sûfi of the 3rd century A.H., who attended sittings under Shaikh Ahmad bîn Khidrawaîh (No. 5 above)
- 23 Abû 'Alî al Jûzjânî, a contemporary of Muhammad bîn 'Alî at Turmûdî (No. 20 above)
- 24 Muhammad bîn Ya'qûb al Farâhî, a Sûfi of the third century A.H., see fol. 30^b where it is stated that he asked certain questions in person of Hâris Muhâsibî (No. 6 above)
- 25 Abû Fadl al Makkî, one of the Shaikhs of Junaid Bagdâdî (No. 34 below)
- 26 Ibrâhîm al Khawwâss (*d* A.H. 291=A.D. 903, see *Nafahât*, p. 153)

27 Abu Ahmad al Qalansı Ho died some time after A H 290
=A D 902 see Nafahat p 121

28 Abu l Hasan Ahmad bin Muhammad an Nuri (d A H 295=
A D 907 see Ikhtiyar ar Rafiq fol 20^b)

29 Muhammad bin Hamid at Turmudi a Sufi of the 3rd century
A H who in early life attended the sittings of Ahmad bin Khid
rawaih (No 5 above)

30 Abu Bakr Muhammad al Warriq a disciple of Muhammad
bin Ali at Turmudi (No 22 above) See Ikhtiyar ar Rafiq fol 107^a

31 Muhammad bin Alyan an Nasawi a disciple of Usman al
Hiri (No 15 above) See Nafahat p 247

32 Tahir al Maqdisi a Sufi of the 3rd century who attended
sittings under Yahya bin Jalla (d A H 258=A D 871 see Ikhtiyar
ar Rafiq fol 77^a)

33 Abu Bakr Umar bin San a Sufi of the 3rd century A H
who in early life attended the sittings of Dun Nun Misri (No 8
above)

34 Junaid Bagdadı (d A H 297=A D 909 see Nafahat p 89)

35 Ali bin Sahl a Sufi of the 3rd century A H a contemporary
of Junaid Bagdadı see Nafahat p 115

36 Abu Bakr az Zaqqaq a Sufi of the 3rd century A H a con-
temporary of Junaid Bagdadı see Nafahat p 198

37 Abu Abdallab as Sijzi a Sufi of the 3rd century A H who
in early life attended sittings under Abu Hafs al Haddad (No 14
above)

38 Mamshad ad Dinawari (d A H 299=A D 911 see Ikhtiyar
ar Rafiq fol 94^a)

4th CENTURY A H

1 Ruwaim bin Ahmad (d A H 303=A D 915 see Ikhtiyar ar
Rafiq fol 54^b)

2 Abu l Khuur Habshi (d A H 303=A D 915 see Nafahat
p 239)

3 Yusuf bin Husam ar Razi (d A H 303=A D 915 see Nafahat
p 108)

4 Ahmad bin Yahya al Jalla (d A H 306=A D 918 see
Ikhtiyar ar Rafiq fol 24^b)

5 Ibrahim bin Shaibani (d A H 307=A D 919 see Nafahat
p 241)

6 Husain bin Mansur al Hallaj (d A H 309=A D 921 Ta rikh
Guzida p 166)

7 Abu Muhammad Ahmad bin Ahmad al Jurani (d A H 311=
A D 923 see Ikhtiyar ar Rafiq fol 22)

- 8 Bunân bñ Ahmad bñ Hammâl (*d* A H 316=A D 928, see *Ikhtiyâr ar Rafiq*, fol 33^b)
- 9 Muhammad bñ Fadl (*d* A H 319=A D 931 see *Ikhtiyâr ar Rafiq*, fol 102^a)
- 10 Abû Bakî Muhammad bñ Mûsâ al Wâsitî (*d* A H 320=A D 932, see *Nafahât*, p 196)
- 11 Abû 'Umar ad Dîmâshqî (*d* A H 320=A D 932, see *Nafahât*, p 175)
- 12 Abu'l Hasan Muhammad bñ Sa'd He died after A H 320 =A D 941, sec *Nafahât*, p 195
- 13 Abû Bakî Muhammad bñ 'Alî al Kattân (*d* A H 322=A D , 934, see *Ikhtiyâr ar Rafiq*, fol 95^b)
- 14 Abû Alî Ahmad bñ Muhammad ar Rûdbâîî (*d* A H 322=A D 934, see *Ikhtiyâr ar Rafiq*, fol 18^a)
- 15 Abû Ishâq Ibrâhîm al Qassâr (*d* A H 326=A D 937, see *Nafahât*, p 184)
- 16 Abû Muhammad 'Abdallâh al Murta'ish (*d* A H 328=A D 939, see *Ikhtiyâr ar Rafiq*, fol 74^b)
- 17 Abû Ya'qûb as Sûsî, the Shâikh of An Nahrajûrî (No 21 below) See *Nafahât*, p 144
- 18 Abû Bakr Muhammad bñ Ahmad bñ Sa'dân, a Sûfî of the 4th century A H , a contemporary of Abû 'Alî ar Rudabârî (No 13 above)
- 19 Muhammad bñ Ahmad al Basîrî, a contemporary of Abû Muhammad al Jurâirî (No 7 above), from whom he received instruction, see present MS , fol 14^b
- 20 'Abdallâh ar Râzî, a Sûfî of the 4th century A H , who received instruction from Abû Muhammad al Jurâirî (No 7 above) See *Ikhtiyâr ar Rafiq*, fol 22^a
- 21 'Abdallâh bñ Manâzil (*d* A H 329=A D 940, see *Ikhtiyâr ar Rafiq*, fol 78^b)
- 22 Abû Ya'qûb bñ Ishâq an Nahrajûrî (*d* A H 330=A D 941, see *Ikhtiyâr ar Rafiq*, fol 28^b)
- 23 Abû Tâhir bñ 'Abdallâh al Abharî (*d* A H 330=A D 941, see *Nafahât*, p 207)
- 24 Abû 'Abdallâh al Khaffîf (*d* A H 331=A D 942, see *Nafahât* p 263)
- 25 Abû Bakî Ja'far bñ Yûnus ash Shîblî (*d* A H 334=A D 945 , see *Ikhtiyâr ar Rafiq*, fol 51^b)
- 26 Abû Bakî Muhammâd bñ Ibâhîm as Sûsî (*d* A H 336=A D 947 , see *Nafahât*, p 216)

- 27 Abu Sa'id Muhammad bin Al'umad al'Arabi (*d.* A.H. 340=A.D. 951, see *Nafahat* p. 247)
28. Abu'l Abbas Ahmad bin Muhammad ad-Dinawari (*d.* A.H. 340=A.D. 951 see *Nafahat* p. 161)
- 29 Abu Bakr at-Tamistani He died some time after A.H. 310=A.D. 951 see *Ikhтиyar ar-Rafiq* fol. 12^a
- 30 Abu Ja'far al-Hadda (*d.* A.H. 341=A.D. 952 see *Nafahat* p. 266)
- 31 Abu'l Qasim Muhammad bin Ibrahim al-Halimi (*d.* A.H. 342=A.D. 953 see *Nafahat* p. 139)
- 32 Abu Umar Muhammad bin Ibrahim az-Zujaji (*d.* A.H. 348=A.D. 959 see *Ikhтиyar ar-Rafiq* fol. 102^a)
- 33 Ja'far bin Muhammad al-Khulladi (*d.* A.H. 348=A.D. 959 see No. 82a above)
- 34 Bundir bin Ifusain (*d.* A.H. 353=A.D. 964 see *Nafahat* p. 252)
- 35 Hisham bin Abdan a Sufi of the 4th century A.H. who received instruction from Abdallah al-Khafif (No. 24 above)
- 36 Abu'l Hasan bin Hind a Sufi of the 4th century A.H. who also received instruction from Abdallah al-Khafif See *Nafahat* p. 246
- 37 Abu Umar Isma'il bin Nufayd (*d.* A.H. 366=A.D. 976 see *Nafahat* p. 203)
- 38 Abu'l Qasim Ja'far bin Ahmad bin Muhammad al-Maqri (*d.* A.H. 368=A.D. 978 see *Nafahat* p. 303)
- 39 Ahmad bin Ata' ar-Rudabari (*d.* A.H. 369=A.D. 979 see *Ikhтиyar ar-Rafiq* fol. 19)
- 40 Abu'l Abbas an-Nihawandi a disciple of Ja'far al-Khulladi (No. 33 above) See *Nafahat* p. 170
- 41 Abu'l Husain Ali bin Ibrahim al-Husri (*d.* A.H. 371=A.D. 981 see *Nafahat* p. 259)
- 42 Abu'l Qasim Ibrahim bin Muhammad an-Nasirabadi (*d.* A.H. 372=A.D. 982 see *Nafahat* p. 256)
- 43 Abu Usman Sa'id al-Maghribi (*d.* A.H. 373=A.D. 983 see *Nafahat* p. 97)
- 44 Abu Naṣr as-Sarraj (*d.* A.H. 378=A.D. 988 see No. 825 above)
- 45 Abu'l Qasim Ja'far bin Muhammad ar-Razi (*d.* A.H. 378=A.D. 988 see *Ikhтиyar ar-Rafiq* fol. 38^b)
- 46 Muhammad bin Ishaq al-Kalabadi (*d.* A.H. 380=A.D. 990) the author of *Taarruf* see Brock vol. 1 p. 438

47 Abû 'Abdallâh as Sabîhî, a Sûfî of the 4th century A.H.; see Nafahât, p. 182

5TH CENTURY A.H.

1 Abû 'Alî ad Daqqâq (*d. A.H. 405=A.D. 1014*, see Nafahât, p. 329)

2 Abû 'Abdarrahmân as Sullamî (*d. A.H. 412=A.D. 1021*, see Nafahât, p. 352)

3 Abu'l Qâsim al Quşhârî (*d. A.H. 465=A.D. 1072*, see No. 828 above)

4 'Abdallâh al Ansârî (*d. A.H. 481=A.D. 1088*, see No. 831 above)

6TH CENTURY A.H.

1 Abû 'Abdallâh al Qurashî (*d. A.H. 599=A.D. 1202*, see Nafahât, p. 623)

Author Muhammad bin Hindû Shah bin Muhammad ad Dâmigânî مُحَمَّد بْن هِنْدُو شَاه بْن مُحَمَّد الدَّامِعَانِي Neither the author nor the work is mentioned in any catalogue

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muhammad bin Hindû Shah bin Muhammad ad Dâmigânî, in Nâriz, a town in the province of Shabânkâra (in Persia)

تم الكتاب المستطاب المسمى بردة التصوٰر على يد جامعه اصحه عداد
الله الحارى محمد بن هندو شاه بن محمد الدامعاني عفر الله له و لوالديه
ولجمع المؤمنين والمؤمنات حررة فى السادس من شهر رمضان المبارك ،
سنه سبعين و سبعين و سبعمائة تسلية تبرير من اعمال شبابكارة حامد الله تعالى
ومصلحتنا على رسوله صلى الله عليه وسلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase عَلَيْهِ عَدَد) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muhammad ad Dâmigânî is the author of the present work. This note runs as follows

ردة التصوٰر ، و ارشاد سلوك ، التعرو ، للشيخ الامام العلامه*

شمس الدين محمد الدامعاني عَلَيْهِ عَدَد *

Our works of reference do not provide us with any account of the author but on referring to a commentary called *Ash Shamsiyah* (see Hand list No 2634/2 another copy being mentioned in Curo vol II p 38) on the *Aqrab* of Adud (*d A.H. 756=A.D. 1355*) we find that in the preface which is written by a contemporary of the commentator as well as in the scribe's colophon dated A.H. 1119 the authorship of the commentary is ascribed to one *Shamsaddin Muhammad ad Damigani* who we are told was a Minister and a pupil of Qadi Adud the author of the text.

The scribe's colophon runs thus —

لِم سَرَحْ عَنْدَهُ عَصْدَى مِنْ مَوْلَعَاتِ الْمُولَى الْأَعْظَمِ مَوْلَانَا ابْنَ حَارِّ الْمَلَهِ
وَالدِّينِ مُحَمَّدِ الدَّامَعَانِي فَدِسْ لِلَّهِ سَرَّةَ بَلَطْعَهُ مِنْ دَامَدِ الْمَهَابِ
الْأَسَاسُ *

The preface runs as follows —

وَسَعَدَهَا بِالْعَادَةِ ۖ وَلِتَعْمَلْهَا بِالْجَرَاجِ سَمِسْ بَلَكِ الْحَلَالِ
صَاحِبُ الْقَسْدَسِ الْعَدْسَهِ ذِكْرُ الْعَصَلَيْنِ الْعَلَمَهِ وَالْعَلَمَهِ اعْنَى
الصَّاحِبِ الْأَعْظَمِ وَدَسِيرِ الْأَعْلَمِ اورُعِ دَرَرَادِ الرَّمَانِ مَرْبِي الْعَصَرِ وَالْأَوَّلِ
مَعْوَى قَصَادِ الْدَّهَرِ بِالْعَدْلِ وَالْأَحْسَانِ أَمَّ الدَّائِي سَمِسِ الْمَلَهِ وَالدِّينِ
مُحَمَّدُ الدَّامَعَانِي *

It is probable that the author of the above mentioned commentary is identical with the author of the present work (Zuhdat). It may be noted in this connection that *Mujmal Fasihi* on fol 206^b tells us that Qadi Adud the teacher of *Shamsaddin* was a Qadi of *Shahinshah* (وَابِ مَوْلَانَا رَكِنِ الدِّينِ وَالدِّيَنِ مَاصِي عَصَدِ سَبَاكَارَه) and we know that Zubdat was composed in this same province. In the same work (*Mujmal Fasihi*) fol 211 an incidental reference is made to one *Shamsaddin ad Damigani* who is described as the brother in law of *Givashaddin Muhammad* (*d A.H. 764=A.D. 1362*) the famous Minister of Persia.

Beginning —

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ وَاللهُ وَهُوَ أَعْلَمُ
اَهْمَلْ اَمَا بَعْدَ فَلَيْسَ حَمْعَنْ بِهِ هَذَا الْمَحْصُورُ بِتَوْبِعِ اللَّهِ عَزَّ وَجَلَّ طَرْوا
مَعْدَنْ مِنْ كُلَّمَاتِ مَسَاجِنِ الْصَّرْفَهِ فِي الْمَعَامَاتِ وَالْأَحْوَالِ سَالِكًا بَدَءَ سَعْدَلِ
الْمَحْصُورُ لِتَنْسِيرِ التَّحْفَطِ عَلَى مِنْ رَعْبِ وَارَادِ وَتَوْبَهِ ابْوَانِ اَنْسَهَلِ عَلَى مَا
اَرَيدَ مِنْ دَلَكَ *

Three foll have been added at the beginning of the present work by one Sūfī Ahmad bin Jalāl, containing a quotation from *At Taklbīr*, a rare work by Qushairī (see No. 828 above) This quotation begins as follows

قال الامام المحقق ابوالقاسم القساري وفى معلقى ائمۃ العمار ليس
العجم ، من السيارة حد ، طلدو ما ليسدوا فوحدوا يومه ، اما
العجم ، من عاص ما ، المعرفة فوحد الله سلطانته و تعالى *

No. 911.

foll 46, lines 16, size $7 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4$

سمط الصدور و حاوية النور

“SIM’T AS SUDÛR WA HÂWIYAT AN NÛR.

A very rare work, to which a brief reference only is made in Hâj Khal, vol III, p 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices

Author Taqîaddîn Abû Bakr bñ 'Alî bñ 'Abdallâh Aš-
Shaibânî Al Mausilî Aşlı Shâfi i الشافعى, a scholar of the 8th century A H, chiefly known
as a Sûfî. He was born in Mausil, A H 734, and studied under his
father and many others, his father, 'Alî, being the first Sûfî Shaikh
to give him spiritual training. Thereafter the author left his native
place for Damascus, where he completed his studies under well-known
scholars, and received spiritual training from certain Sûfîs, of whom
Yâfi'i (see No 908 above) is specially mentioned by his biographers.
From his biographers we learn that, in the beginning, Taqîaddîn
established an equal reputation both as Sûfî and scholar, but love of
mysticism led him to devote the greater portion of his life to
mystical exercises, and he was popularly known as a Sûfî throughout
Syria. Later on, he visited Jerusalem, where he was warmly wel-
comed by King Saifaddîn az Zâhir (*d* A H 784 801=A D 1382-
1398), who erected a monastery for him, where the king himself,
nobles, Sûfîs and scholars used to visit him and to attend his sittings.
Taqîaddîn, after performing Hajj (pilgrimage), used to live some-
times in Damascus and sometimes in Jerusalem, where he died.

in A.H. 797 = A.D. 1394 He composed several works of which ten not including the present work are mentioned in Brock vol. II p. 166. See for his works and life Ad Durar al Khaminah vol. I fol. 279 Tahrīqat bi Qādi Shuhbī fol. 113

Beginning —

الحمد لله المتعال العلم من الطول الـ م والفضل العظيم
اما بعد ينقول المختر الموصلى من الله عزه عده عده ملائكة
محصصة لمزيد عذاب عذاب ويعمل بما ان شاء الله تعالى الى حر
انس باسط الصدر وحاته النبو

Written in good Nashkh Not dated apparently 9th century
A.H.

أهـ لـ الرزقى الساعى

An un signed note on the title page runs thus —

كـ سـطـ الصـدـرـ وـ حـاتـهـ التـورـ مـالـعـصـ سـدـيـاـ وـ سـيـاـ الـامـمـ الـعـالـمـ
اعـدـ مـلـلـهـ الدـاعـىـ إـلـىـ الـلـهـ السـىـ (اـلـ اـلـ) الـتـاعـمـ عـدـادـ الـلـهـ عـىـ
الـدـىـ اـلـىـ تـكـرـىـ سـلـىـ مـنـ سـدـ الـلـهـ الـمـوـعـلـىـ السـدـاـيـ السـعـىـ رـحـمـهـ
الـلـهـ عـالـىـهـ

It is evident from the handwriting that the scribe Ima'ul az Zar'i is the writer of the above note and from the use of such terms as سـدـيـاـ (my master) and سـلـىـ (my Shuhbī) and رـحـمـهـ اللـهـ (applied only to the dead) we may infer that the scribe was a disciple and pupil of the author and that he wrote the above note after the latter's death.

From the following three notes on the title page we learn that the MS. was at some time in the possession of (i) Ali al Arraf
تم صار في يد ابرهيم اعراف (ii) Muhammad Tihri من يعم الله على عده على العراب
تم صار في يد محمد تهري (iii) Muhammad Fadil bin
ملک يحصل الله عده السعى محمد فاضل بن السعى حامد الحـ شاـhib Hamid

No. 912

foll 54, lines 19, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

حادی العلو، الى لقاء المحبوب ..

HÂDÎ AL QULÛB ILÂ LIQÂ' AL MAHBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world, also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Hâdîs and sayings of the Sûfîs, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author Nâsiraddîn Muhammad bîn 'Abdaddâ'im bîn Al Milaq ماصر الدين ناصر الدين بن عبد الدايم بن الملاقي, commonly called Abu'l Ma'âli ابوالملائقي, a famous scholar and Sûfî of the Shâdîliyyah order, who was born in A.H. 731. He was a favourite scholar of King Az Zâhir (A.H. 784-801=A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâsirîyah of Cairo, where he died in A.H. 797=A.D. 1394. See Ad Durar al Kâminah, vol II, fol 313, Raf' al 'Isr, fol 233, Husn al Muhâdarah, fol 266^a, Brock, vol II, p. 119, where three of his works, including the present work, are enumerated.

Beginning

الحمد لله مقدر الموت على عيادة ... و سهيتها حادی القلوب الى

لقاء المحبوب الح *

Only two other copies of the present work are known, viz., Cairo, vol II, p. 79, Rampûr, No. 88

Written in fair Naskh Dated A.H. 933

No 913

foli 53 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work beginning like the above
 A note on the title page indicating the author's name as well as
 the title of the work runs thus —

كتاب حادى الغرب الى لعاد المحبوب تأليف السجع الامام العلامة
 العوب الفرد معدى ١١١ من مربى المربيين انى عذر الله ناعمر الدس
 من دس المعنوى السادس *

The scribe who does not reveal his name says in the following
 colophon that in A.H. 1077 he transcribed the present MS from a
 copy dated A.H. 1076 written by Aga Basnawi —

تم الكتاب بغير ١١١ الوهاب من ٢٠٠ باربعها عاصر سهر رحبا
 سنه اربعين و سبعين و ألف اعاصيرى وكان القراء من
 ١٠٧٦ يوم ١٠ من المبارك داوس سر حمادي الدائى من سهر
 سنه ١٠٧٧ *

No 914

foli 07 lines 18 size 8×6 $6\frac{1}{2} \times 4\frac{1}{2}$

كما الاسرار بما حوى من الالكار

**KASHF AL ASRÂR 'AN MÂ KHÂFIYA
 'AN AL AFKÂR**

A work containing the author's replies to seventeen questions
 addressed to him relating to certain mystical and theological points
 of doctrine. The work is based on the Qur'an Hadîs and sayings of
 the Sufis jurists and theologians

Author Shihabiddin Abu'l Abbas Ahmad bin Imad bin Yusuf
 Al Aqfârîsî أبو العباس أحمد بن عياد بن يوسف الأقفرسي commonly
 called Ibn al Imad ابن العياد a learned jurist of Egypt chiefly known
 as a pupil of Isnawi (d. A.H. 777=A.D. 1375 see Lib Cat vol xii
 No 773) under whom he studied for a considerable period He
 is the author of a number of works of which 21 in all including the

present work, are enumerated in Brock, vol II, p. 93. He died in A H 808=A D. 1405, see Tabaqât of Qâdi Shuhbah, fol 186, Husn al Muhâdarah, fol 216^b, Brock, *loc cit*

Beginning

الحمد لله رب العالمين الموحد لا شريك له لا ممتعين ... الذي حلَّ
الإنسان بلا متعين العز *

For other copies of the work see Berlin, Nos 1816-9; Munich No 214, Br Mus. Suppl., No 196, Alger, No 854, Cairo, vol. vi, p 180. Kupr vol II p 130

Written in fair Naskh. Not dated, apparently 12th century
A H

No. 915

fol 108, lines 28, size 8¹ × 6, 6¹ × 4

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading

- (i) كتاب قبس الانوار و حامع الاسرار له الوجود السجح الاكبر، and tells us that the work is by Muhiaddin al Arabi (d A H 638=A D 1240, see No 865 above)
- (ii) هذا الكتاب ليس هو للسجح الاكبر انس عربى و انس هو لبعض العاء و الله تعالى اعلم rejecting the authorship of Muhiaddin al Arabi declares that the work is by an unknown scholar
- (iii) ذكروا انه لرجل من اباء فروين، and tells us that the work is by some scholar of Qazwin

As a matter of fact, Jamâladdîn Abu'l Mahâsin Yûsuf an Nadrûmî is the real author of the work as is evident from Berlin, No 4128, where the author and this work of his are fully described Brockelmann, vol II, p 252 accepts Jamâladdîn as the author, on the authority of the following catalogues Paris, Nos 2681-3 Glasgow No 45 Goth, No 1283, Escr No 975.

The date of the author's death is not known to us. Brock loc cit says that he was alive in A H 786=A D 1384 while in Berlin loc cit we are told that he was alive in A H 807. That he was alive even later viz in A H 809 is evident from the following note on the title page in which it is stated that Ahdarrahman Bastami (see No 917 below) studied the present work under our author in A H 809 —

ذكر السبع سند الرحمن المستطامي في سرحة سلي اللمعة انه فرأ
هذا الكتاب على ٣٢١٦٠ سنه ٨٠٩ *

Beginning —

الحمد لله الملك الدليل العقوب الرحمي الواحد المدح المعروف

• الْحَسَانُ بِالْعَمَلِ

The author frequently refers to Shams al Ma'rif (No. 859 above) another work on the same subject.

Foll 1-107 are written in good Nischi. Not dated apparently
9th century A.D.

The last fol which was wanting in the original copy has been added in a later hand

The present MS was once in the possession of a certain Mahmud Afandi a Turk scholar of the 12th century A H who in his note on the title page tells us that he purchased it for his own use In A H 1204 the MS came into the possession of one Ahmad bin Ali bin Umar

No 916

fol 159 lines 31 size 11 $\frac{1}{4}$ x 5 9 x 5 $\frac{1}{4}$

مصحح الاسس

MISBĀH AL-UNS

A detailed commentary on Al Miftah of Qunawi (d A H 672 = A D 1273 see No 873 above) Al Miftah (for a copy of which see Berlin No 3212) is a concise work on Sufism written from the stand point of the Wujudiyah group of Sufis (see No 865 above) Technically the present work is a commentary but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muibriddin al Arabi (see No 865 above) and the following nine works of Qunawi the author of the text are chiefly referred to in the present work —

Works of Muhibbaddin

(i) *Al Futûhât al Makkîyah* (No. 865 above) (ii) *At Tadbîrât al Ilâhiyyah* (No. 887 above), (iii) *‘Uqlat al Mustawfizah* (No. 889 above), (iv) *Fusûs’al Hikam* (No. 870 above)

Works of Qûnawî

(i) *I‘jâz al Bayân* (see Hand-list, No. 202), (ii) *Sharh u Ahâdîs al Arba‘în* (see Hand-list, No. 2581/3), (iii) *Ar Risâlat al Muftîh* (see Berlin, No. 3274), (iv) *An Nafahât* (see No. 891 above), (v) *Ar Risâlat al Hâdiyyah* (see Berlin, No. 2305), (vi) *An Nusûs* (see No. 892 above), (vii) *Tafsîr u Bismillâh* (see Hand-list, No. 2586/4), (viii) *Al Wusâyah*, (ix) *Fukûk al Fusûs* (see No. 873 above)

The following authors are also frequently quoted, viz. (i) *Jundî* (No. 874 above), (ii) *Qushairî* (No. 828 above), (iii) *Shaikh al Islâm al Harawî* (No. 831 above), (iv) *Fargâni* (No. 897 above), (v) *Gazzâli* (No. 833 above)

In some cases, the metaphysical theories of the Sûfîs are compared with the theories of the philosophers and اشراقيون (Intuitionists)

Commentator *Shamsaddin Muhammad bîn Hamza al Fanârî al Hanafî* شمس الدين محمد بن حمزة الغنوي a famous Hanafî scholar, who received spiritual training from *Shaikh Hâmid* and from his father, *Shaikh Hamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of *Qûnawî*. He was born in *Fanâr*, A.H. 750, and studied there under his father, *Aqsarâ’î* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqsarâ’î*, he started for *Kirmân*, where he studied under *Akmaladdîn al Bâbârtî* (d. A.H. 780=A.D. 1378, see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of ‘Alâaddîn Aswad (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople, and early in the 9th century A.H. Sultan Bâyazîd (A.H. 792-805=A.D. 1389-1402) appointed him *Qâdî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform Hajj, and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu‘mâniyyah*, vol. i, p. 84, *Tâj at Tabaqât*, vol. ix, fol. 305, *Hadâ’iq al Hanafiyah*, p. 316, Brock, vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning —

For other copies of the work see Berlin Nos 3214 15 Buhar
Lih Cat vol II No 122 *Asūfiyah* No 81

Written in fair *Naskh* Dated A.H. 1045

بِرَدِ الدِّينِ الْوَفَاعِيُّ الْأَرْجُونِيُّ

Nuraddin al Wafa, the scribe of the present MS is also the
scribe of Nos 832 871 873 891 897 above

No 917

fol 68 lines 20 size 8x5 64x3

بَحْرُ الْوَوْدَوْ - فِي عِلْمِ الْأَوْفَانِ وَالْعُرْفِ

BAHR AL WUQŪF FI 'ILM AUFAQ WA AL HURŪF

A work with the same title as the above is mentioned without beginning or any description in *Haj Khal* vol II p 22 being the composition of Ahmad Buni (d. A.H. 622=A.D. 1225 see No 859 above) The present work is evidently of later date however since it contains on fol 15^b the following reference to Ahul Hasan a.b Shadil who died in A.H. 654=A.D. 1256 see *Nafahat* p 663 —

مَدْ بِكَلْمَ عَلَى الْمَحْلَنِ بِاسْمَادِ اللَّهِ تَعَالَى حَمَّامَهُ كَانَ الْقَاسِمُ الْفَسَرِيُّ
رَأَى الْحَسْنَ السَّاجِلَى *

Brock, vol II p 231 on the authority of Wien No 1497 mentions a work with the same title by Abdarrahman al Bastami a Sufi author of the 9th century A.H. and it would appear from the colophon and the marginal note quoted below that this is identical with the present work.

The following colophon of the author quoted at the end by the scribe tells us that Abdarrahman bin Muhammad bin Ali bin Ahmad al Hanafi al Bastami composed the present work in A.H. 826 —

فَالْمُؤْلِفُ وَكَلَّ اكْمَالَ هَذِهِ الْحَدِيدَةِ الْبَرَاهِيرَةِ وَاللَّهُ أَعْلَمُ بِالْمَاهِرَةِ فِي
أَوَّلِ رِبَعِ الْأَوْلَ سَهْ سَبْ وَعَسْرَيْنِ وَمِائَاهَ عَلَى مَدْ مَوْلَعِهَا أَعْلَمُ عِبَادَ اللَّهِ
عَدُ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَلَى بْنِ أَحْمَدِ التَّمْنَنِيِّ مَدِهِنَا وَالْأَمْسِى

مسنوناً الع *

The note on the margin of fol. 67^a, runs thus

أَيُّهُ، مَعْرُولَهُ، هَذَا الْكِتَابُ اسْرَارُ الْأَوْرَادِ وَتَسْكِيرُ الْأَدْوَارِ وَفَوَائِحُ مَسْكِيَّةٍ
وَرِسَالَةُ الطَّاعُونِ وَكَوْهُ، اِلْاسْرَارُ الْبَرَادِيَّةُ وَشَمْسُ الْأَوْعَاقِ *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock, *loc. cit.*, among the works of 'Abdarrahmân Bastâmi (i) *Asrâr al Aurâd*, (ii) *Al Fawa'ih al Miskiyah*, (iii) *Risâlat at Ta'sîn*, (iv) *Kashf al Asrâr ar Rabbâniyah*, (v) *Shams al Aufâq*

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعیه), it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâlimah*

fol. 2^a-8 المقدمة

fol. 9-28^b Bâb الناب الاول في الكلام على اسرار العزوف على (i) طه سهل التحقیق وفيه فمایة و سرون باقیة *

fol. 29^a-65^c Bâb الناب الثاني في الكلام على معانی العزوف و (ii) رون فمایة و سرون رعنده *

Author 'Abdarrahmân bin Muhammad bin 'Ali bin Ahmad al Hanafî al Bastâmi al Hurûfi سید الرّحّام بن محمد البصري بن احمد البصري al-Hâfi belonging to the Bastâmiyah order, called al Hurûfi, in recognition of his proficiency in the science of Hûrûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madinat al 'Ulûm*, fol 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all 25 works of the author are enumerated in Brock, vol II, p 231 and for two other works of his, see the note mentioned above. He was born in Antioch and studied in Cairo Sultân Murâd II (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br Mus Suppl., No 481, that, according to Hâj Khal vol II p 464 he died in A.H. 845, but Hâj Khal gives no date. Brock *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451

Beginning

الحمد لله الذي اطلع سهيل اسرار الحروف و قد رثى

هذا السر العالٰى على معدمه و يائى
و سمعه سحر البوهود في
علم الآفاق والحرف

Written in Nasta liq. Not dated apparently 10th century A.H.
Fol 67^b-68^a contain quotations from different works

Fol 68^b contains a prayer, the efficacy of which in times of trouble or danger was testified to by Imam Shafi'i (d. A.H. 204=A.D. 820), according to the following note in Turlı —

امام سابق حصر ناردين مفعول دعى ما دلسا و مرحه
وصول انبياء عائب مبارك

This prayer runs as follows —

اللهم يا سميع كل الاموات و يا سامي السواب و يا كافى الطعام لحما
ومفسرها بعد الموت اسألك يا سمايك الحسنى و سيسك الاعظم المكر
المخرب المكربون الذى لم يطلع عليه احد من اهل زيارتين يا ... ما دلسا و مرح
لانجوى على ادله شى يابى العورى لا ينفع اندى ولا يسمى سددنا و رح
على عمى و اكسف همى

A note on the title page tells us that the MS. was for some time in the possession of one Malimud Afandi (see No. 915 above)

No. 918

fol. 72 lines 17 size 91x41 6x31

موانع حكم الاشرار الى كل الصوره تتحقق الافق

QAWĀNĪN U HIKAM AL ISH RĀQ ILĀ
KULL AS SŪFIYATI BI JAMI'
AL ĀFĀQ

A work expounding the principles and theories of Sufism composed in A.H. 882 for the use of all Sufis. It is divided into a *Muqaddimah* and 14 *Qanun* which are fully described in Berlin No. 3028. The work is chiefly based on aphorisms and sayings of the Sufis Abdalwahhab Sharani (d. A.H. 973=A.D. 1565 see Lib. Cat. vol. v No. 567) praises the work highly in the following passage in his *Al Lawaqih* fol. 278^b —

كتاب المعاون في علوم الطائفه وهو كتاب نديع لم يُعرفه . مدخله يشهد
أيامه بكتابه الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No 3028, we are told that Abu'l Mawâhib Muhammad bin Ahmad bin Muhammad at Tûnisi al Wafâ'i al Mâlikî ابو الموارد من تونس الوفاقي المالكي died in A H 882=A D 1477, is the author, and Cairo, vol. II p 103 is in agreement with this, though no dates are given. In India Office, No 688 we are told that the work is most probably identical with the MS No. 808 described in Bibl., Sprenger where the work is ascribed to one Jamâladdin Ash Shâdîlî, but in No 1038/19, on the strength of a note on the title-page which runs thus —

كتاب رسالة مواليين حكم الاشراف الى كل الاصحية بجمد العاشر تأريخه ،
السبعين ... شمس الدبيا والدين محمد بن احمد بن محمد التونسي
الوالى الوفاقي المالكى المسئور تألى الموارد *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock, vol II, p 123 ^ on the authority of Goth, No 907, Leid, No 2285, Escur. vol II, No 780, tells us that Burhânaddin Ibrâhîm bin Muhammad bin Ahmad al Hanafî ash-Shâdîlî برهان الدين ابراهيم بن محمد بن احمد بن اهل الحنفية السادلي a disciple of the above-mentioned Abu'l Mawâhib and a Sûfi scholar of the 10th century A H , is the author of the present work. The following facts, which we have succeeded in bringing to light lead us to reject this statement as incorrect, however

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol 48a

(ii) Muhammad bin Ibrâhîm, the scribe of the present MS and a reliable Sûfi author of the 12th century A H , in the following note on the title-page, dated A H 1097 tells us that the work is by Abu'l Mawâhib —

كتاب مواليين حكم الاشراف للسبعين العالم الرباعي اوى الموارد
محمد السادلى التونسي اعاد الله علينا برکاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues, but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work

(iii) Abdalwahhab Sharani a well known Sufi author of the 10th century A.H. (see Lib Cat vol ٢ No 567) in his Al Lawaqih fol 293^o quotes the following passage from a work of Abu l Mawahib entitled Qawamin and this passage is found verbatim on fol 35^b of the present MS —

شبها دفعه شى حروح سدد المرسلين التلميذه والارdue عسر من اسمه و للك ان اسمه محمد فالمدم اذول ١٠١١ دعا كاتب بلاده احرف و الحاء حرفان ح و الف ر اليماء سقطه لادها الف و الميم المتعقل كذلك سنه احرف و الدال كذلك دال و الف و لام فان سدد حرف اسمه كلها ظافرها و ناطقها حصل لك من العدد بلاده احرف و بلاده عشر عدد الرسول المترعرع منه على الله سمعه و سلم الشاعر لمنه و ينوى واحد من اعده و هو لمعان الولادة المفترى على الاولاد و الثالثون الحج *

We may therefore accept the statement contained in the Berlin Cairo and India Office catalogues that Abu l Mawahib is the author

Beginning —

ا ما بعد مدة حكم على طرق الورم
— د ته العلم (١٠٣) ا
سمدتها رساله موافق حكم اشوان الى كل الصوبيه — ح الآفان الحج *

For six other works of the author see Berlin Nos 3030 3097
3008 5514 8597 8697

Written in fair Nasl Dated A.H. 1037

محمد بن ابراهيم بن محمد الدكدرى

The scribe Muhammad bin Ibrahim ad Dal dakhji the Shaikh of Mustafa Bikri (see No 950 below) was a well known Hanafi scholar and a famous Sufi of Damascus who composed a number of works on different branches of Islamic literature. He died in A.H. 1131 = A.D. 1718 see Taj at Tabaqat vol xv fol 397 Silk ad Durar vol ٢ p 25. In the following note on the title page the scribe tells us that he transcribed the present MS for his own use —

الحمد لله مما كتبه ١٠٣ و من شاء الله من بعد العبر محمد بن

ابراهيم الدكدرى حوبن السالىه عزره و لحمنع ١٠٣ الحج *

In A.H. 1275 the MS came into the possession of one Abdarrahman Shah whose note on the title page runs thus
دخل في بويد —
العمر عبد الرحمن ساء

No. 919.

foll 19, lines 23, size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 3\frac{1}{2}$

شرح وصيحة إبراهيم المتبولى

SHARHU WASIYATI IBRAHIM AL
MATBULI.

A rare commentary on Al Wasiyah a manual of mystical instruction compiled by Ibrâhîm al Matbûlî (*d* A H 887=A D 1482) for the use of his sūfi friends

By 'Abdalwahhâb bin Ahmad bin 'Alî bin ashî Sha'rânî عدالوهاب بن احمد بن علي السعراوي (*d* A H 973=A D 1565, see Lib Cat, vol x, No 567)

Beginning

الحمد لله الذي فرض التوبة و بعد وحدنا التعلق على وصيحة
السديخ العارف بالله ابي اسحاق المتبولى *

We are not acquainted with any other copy of the work

Written in good Naskh Not dated, apparently 11th century

A H

No. 920.

foll 54, lines 27, size $8 \times 7\frac{1}{2}$, 6×4

تحقيق الزوراء

TAHQIQ AZZAWRÂ.

A commentary on Az Zawrâ' of Dawwânî (*d* A H 907=A D 1501, see Lib Cat, vol x, No 550) and on the author's gloss on the same work For a copy of the text and of the gloss see Berlin, Nos 3224, 3225 Az Zawiâ' is a very concise work, which treats of مبدأ و مبدأ (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view

Commentator Kamâladdîn bin Muhammad bin Fakhr al Lârî كه ال الدين بن محمد بن فخر الرازي. The word bin, occurring in the name of the commentator between Kamâladdîn and Muhammad, is found in the preface of our copy as well as in Berlin, No 3226, but in Hâj Khal, vol iii, p 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows Kamaladdin Muhammad Our author was a Shi'a scholar of the 10th century A.H. and a pupil of Dawwani the author of the text to whom he frequently refers as (my teacher) اسنا دا (my teacher) The date of his death is not given by his biographers but Haj Khal loc cit tells us that he was alive in A.H. 928 which he takes to be the date of composition of the present work The latter date however is given as A.H. 918 in the following author's colophon in our copy —

أنا أحرج الحلى
كمال الدين محمد بن فخر بن على الراى
هذا أحرى مانسرى في توضيح حفظ الكتاب و إن أحر الله
الأهل لتصويبهما سريحاً أحر مسلملاً على معظم الأسلوب والاحرمه
سنة مائة عشر و سعمائة و
وقد تم تأليف هذا السرج

The commentator in the above colophon tells us that he is desirous of writing another commentary on the same text if his life be spared but no trace of any subsequent commentary is found

Beginning —

الحمد لله رب العالمين
محمود بن فخر بن على الراى
لما كتب الرسالة الموسومة
بالتروا الكاسحة عن لحوال المدداً و المعاد ناشر الفاط
صفعها الاستاذ
المتحفى الذي صح أن يقال في شأنه اسنان النسر
سرحة الذي صفعها الاستاذ اصحاب المدى في عادة الانمار
فادي برب الله
مبولسانه إلى روح من هو مدحنه ناب العلم
وصى
سد المرسلين العز

Only one other copy of the work is mentioned viz. in Berlin
loc cit

Written in fair Naskh Dated A.H. 1035

No. 921.

foll 50, lines 14, size $8\frac{1}{2} \times 5\frac{1}{2}$, 5 x 4

الرسالة في اصطلاحات الصوفية

AR RISÂLAT' FÎ ISTILÂHAT' AS SÛFÎYAH.

The above title is not found anywhere in the body of the MS, but it is given on the title-page, and the present MS has been catalogued under this title in the Hand-list, No 1314. The author's name is mentioned nowhere in the MS, and hence was omitted in the Hand-list, *loc. cit.*, but it is evident that Abû Zakarîyah al Ansârî (*d. A.H. 926 = A.D. 1550*) is the author, since he refers in the preface to another composition of his, *Al Futûhât al Ilâhiyah*, thus —

وَدَعْتُ بِأَسْمَاءِ الْبَحْرِ وَأَحْكَامِهَا فِي الْقَوْحَابِ الْآكِلِينَ *

This *Al Futûhât al Ilâhiyah*, which is the work of Abû Zakarîyah, is described in Berlin, No 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol 11, p 84, under the title, *Ar Risâlat fî Al Alfâz al latî Yatadâwaluhâ Muhaqqiqû As Sûfîyah* الرسالة في الاعراض التي يدها محققون المعرفة. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nûr as Sâfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus Zainaddîn Abû Yahyâ Zakarîyah bîn Muhammad bîn Ahmad bîn Zakarîyah al Ansârî رَبِّ الدِّينِ أَبُو يَحْيَى زَكَارِيَّا بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ بْنُ رَكْرَبَا الْأَنْصَارِي, a well-known scholar and author, who was born, *A.H. 826*, in Sunaika, where he studied up to the age of 15 years. In *A.H. 841*, he visited Cairo, where he studied in Jâmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch, for the names of which professors see *An Nûr as Sâfir*, fol 121^a. He was granted *Ijâzas* by several professors. Of these, the *Ijâzâ* granted to him by Ibn Hajâr (*d. A.H. 852 = A.D. 1449*, see Lib Cat, vol v, part ii, No 159) receives special mention in *An Nûr as Sâfir* as being a holograph *Ijâza*. He received mystical training from several Sûfîs, of whom the following are mentioned in *An Nûr as Sâfir* (i) Abû 'Abdallâh al 'Umarî, (ii) Shihâbadîn Ahmad al Adkârî, (iii) Muhammad al Faîyûmî.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886 he was appointed Chief Justice of Cairo but he resigned the post some years later on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all 35 of his works are enumerated in Brock vol II p 99. He died in A.H. 926=A.D. 1550 * and was buried in Qirafa near the tomb of Imam Shafai (d. A.H. 204=A.D. 820).

Beginning —

الحمد لله الذي و كفى و سلام على عباده الذي أصطفى
رسالة يسأله على تعریف عالی ما بدارته الصویة المحتفون می
* الاعاظ

Written in fair Naskh. Not dated apparently 12th century A.H.

No 922

fol 26 lines 25 size $8\frac{1}{2} \times 6$ $6\frac{1}{4} \times 4$

الجوهر الغرید فی ادب الصویی و المرید

AL JAWHAR AL FARID FI ADAB AS SUFI WA AL MURID

A versified treatise containing 1238 verses on the important principles of Sufism and asceticism and on the rules to be observed by novices in their relations with their Shaikhs. The treatise is divided into 8 Bab which are fully described in Berlin No 3182.

Author Radiaddin Muhammad bin Muhammad bin Ahmad bin Abdallah al Gazzi al Amiti ash-Shafti رضی الدین محمد بن محمد بن احمد بن عبد الله الغزی الشافعی a well known scholar and Sufi of Damascus where he was born in A.H. 826. He is the author of several works of which five including the present work are enumerated in Brock vol II p 284. He died in A.H. 935=A.D. 1520 see Brock loc cit Berlin No 3181 Paris No 4427

* This is the date as given in Al Lawaqib fol 338^a by his own famous disciple Abdal Wabhab ash-Sharani (d. A.H. 973=A.D. 1556 see Lib Cat vol x No 567). It is supported by the author of Taj at tabaqat vol x fol 145 and is to be accepted in preference to the date given in An Nur as Safir—viz A.H. 95

Beginning —

- (1) يَقُولُ راجِي الْمَدْدَلَةِ لَا يَعْصِي
مُحَمَّدٌ وَهُوَ الرَّصِّى إِنَّ الرَّصِّى
الْمَادِحُ الْعَصِيلُ الْجَرِيلُ (۱) رَمَ
- (2) إِنَّمَا دَلَّهُ الْجَلَلُ لِلْمَدْعُومِ
سَمِّتُهُ (۲) بِالْجَوَهِ رَوَاهُ وَرِيدُ وَالْمَرِيدُ
- (3) سَمِّتُهُ (۳) بِالْجَوَهِ رَوَاهُ وَرِيدُ وَالْمَرِيدُ

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Hadîs

مُسْتَنْدٌ مِنَ الْكِتَابِ الْمَكْتُوبِ وَسَدِّ الدِّيْنِ هَادِي الْأَمْ

Only one other copy of the work is noticed, viz., in Berlin,
loc. cit.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 923.

foli 185 lines 21, size $7\frac{1}{3} \times 5$, $5\frac{1}{2} \times 3\frac{1}{2}$

فُورُ الْعَيْنِ شَرْحُ سَلْكِ الْعَيْنِ

NÛR AL 'ÂIN SHARH U SILK
AL 'ÂIN.

A detailed commentary on a mystical Qasîdâ of 283 verses on the principles and theories of Sufism, known as Qasîdatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Habîb as Safdî. For a copy of the text, see Hand-list, No 2589/5

Brock, vol II, p. 119, where he refers to Bodl., vol I, No 93 Leid., No 28, Algar, No 364, tells us that the author of the Qasîdâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No 3414, where we are told that 'Abdal Qâdir, the author of the above Qasîdâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect —

(1) The commentator, in the preface, refers to a personal interview between his own Sharkî, 'Ali bin Ma'mûn al Fâsi al Magribî (d. A.H. 917=A.D. 1511, see Berlin No 3034) and the author of the text thus —

احْدَدْتُ اِيْسَىً اَنْ هَذَا السُّبْحَ المَذْكُورُ (عَدُّ الْعَادِرِ) كَانَ حَامِلَ الدِّكْرِ...
سَدِّيْلَه صَدَ عَدُّ اَهْلِهِ حَتَّى لَقِيَه شَيْخُهُ المَذْكُورُ (عَلَى الْعَاصِي) *

(ii) Again from the following passage in the preface where the commentator refers to an incident related to him in A.H. 905 by his Shaikh 'Ali bin Maimun al Fasi al Magribi concerning the author of the text in language only used of the living it is clear that the latter was alive in that year

كتاب اه العدن متألف السجع سعدى عدد العاد بن عمرس
الصعدى كل السجع بما يلعننا اه الداد
حدينا بذلك عدد سعدنا و اسادنا و هنالك السعد السريغ على بن مدمون
المعربى العاسى سعد ٢٢ ب و اه *

(iii) On fol 12^b where he refers to something which he heard concerning Ahdal Qadir's will in A.H. 924 the commentator refers to the latter in language used of the dead thus —

احذري بعض اصحابه و بعض نظرئين الحج سنه اربع و عشرين
وسمعاه اه اعلى السجع عدد العادر الصعدى رحمة الله اوصى
رسالة عبده صورة *

From the above we may conclude that the author of the text was alive in A.H. 905 and died some time before A.H. 924

Commentator Alwati bin Ali bin Atiyah bin Hasan al Hama
علواني بن على بن عطية بن حسن الحموي
w1 a famous Sufi author of the 10th century A.H. who composed a number of works on different branches of Islamic literature. In all 18 works of the author are enumerated in Brock vol II p. 333. He died in A.H. 936 = A.D. 1520 see Berlin No. 3416

Beginning —

اشرح لى صدرى و احلل سعدة من لسانى *

فالمؤلف begins on fol 16 thus

سم الله الرحمن الرحيم

بالحمد من بعد سم الله تدعى كذا على النهاوى صلاى مع تحفانى
بعض نعمدة الله برحمته فائضاً بطبعه بذكر اسم و ربه الحج *

For other copies of the work see Berlin Nos. 3416 17 Paris
No. 3225 Cairo vol II p. 105

Written in fair Naskh Not dated apparently 11th century
A.H.

محمد بن عبد العالى بن عبد الله الدمشقى

A note on the title-page which runs thus

ملك يغسل الله تعالى الفقير الى الله العدى شيخ حامد بن عبد
المجيد بن احمد الكجراطي *

tells that the MS was for some time in the possession of Shaikh Hâmid of Gujarat

This is followed by another note and a seal of Muhammad Fâdîl, son of the above-mentioned Şarkî Hâmîd, dated A.H. 1130, which runs thus

ملک بعضی اللہ محمد فاصل س سعیم حادہ *

No. 924.

foll 45, lines 21, size 8×6, 5¹×3¹

ارشاد الطالبيون

IRSHÂD AT TÂLIBÎN.

قال مؤلّفه الفقير عد الوهاب ابن إمداد ابن على الاصنافي السعراوي

Author 'Abdalwahhâb bin Ahmad bin 'Alî ash-Shâ'iânî
(d A H 973 = A D 1565), see Lib Cat, vol x, No 567)

Beginning —

الحمد لله رب العالمين و الصلوة و التسليم على اشرف ، المسلمين . .
..... و بعد فبدة رسالة شريعة على امور دعيسه و سميت بما
ارشاد الطالبين الحج *

We learn from the following passage on fol 8 that our author composed a work on Sufism under the title of *Tanbih al Agbfya* in which he enumerated 1071 theories relating to Sufism but owing to the discouraging reception of the work among scholars he threw it into the river Nile —

وَعَدَ كُلَّبَ الْعَبْدَ كَيْانَا سَمِعَهُ دِسْرَهُ الْأَعْدَابَ دِكْرُهُ وَدَهُ
أَحَدُ وَسَعْدُنَ الْفَلَامَ فِيمَا أَنْتَ عَالِمٌ بِعَوْلَ الْعَلَمَاءِ يَحْتَرِمُهُ
وَاسْتَحْرِبُ اللَّهُ عَالِمٌ وَرَمَضَنْهُ مَنْ مِنْ نَحْرِ النَّعْلِ *

For other copies of the work see Berlin No 3044 Cairo vol II p 65

Written in Naskh Not dated apparently 11th century A.H.

No 925

fol 66 lines 23 size 8½ x 6 6 x 3½

الْحَوْهُرُ الْمُطْمَئِنُ فِي رِيَاهُ الْعَرْمَ الْمَكْرَمِ

AL JAWHAR AL MUNAZZAM FI ZIYARAT AL QABR AL MUKARRAM

A work containing rules and directions for visiting the tomb of the Prophet and a discussion of the validity of this practice (and that of visiting the tombs of others) both from the religious and mystical points of view. The author criticises Ibn Taimiyah (see Lib Cat vol v part ii No 462/1) who opposes the validity of this practice. The present work was composed in A.H. 903 after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Miqaddimah* 8 *Fast* and a *Khalimah* (see Berlin No 4052 where the contents of the work are fully described).

Author Ahmad bin Muhammad bin Ali bin Hajar al Harrani (d. A.H. 974 = A.D. 1566 see Lib Cat vol v part i p 202)

Beginning —

أَحْمَدُكَ اللَّهُمَّ وَعَدَنَاهُ لِمَا مِنَ اللَّهُ عَالِمٌ بِالْأَحَدِ فِي أَسْدَافِ
الرِّيَاهِ الَّتِي هِيَ مَذَبْحِي الْأَمَالِ سَمِعَهُ سَادُونَ وَسَعْدَهُ وَمِنْهُ
سَمِعَهُ الْحَوْهُرُ الْمُطْمَئِنُ فِي رِيَاهُ الْعَرْمَ الْمَكْرَمِ وَرَسَّهُ عَلَى مَعْدَمِهِ
وَسَامِسِهِ قَصْرُلُ وَحَاجِةُ الْعَجِ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows.

..... والحمد لله ورع من تدبره في رحمة من الربارة
..... وحمد لله وحسنات
..... وحسين وتسعمائة *

For other copies of the work see Berlin, No 4052, Paris, No 1153, Cairo, vol vii, p 141 Printed in Būlāq, viii 1309

Written in fair Naskh Dated viii 1238.

Scribe محمد بن ابراهيم بن مهران معلم

No. 926.

fol 141, lines 26, size 10×7 , $8 \frac{1}{2} \times 7$

حِوَامِعُ الْكَلْمِ فِي الْمَوَاضِعِ وَالْحُكْمِ

JAWAMI' AL KILAM FI AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Sufism and asceticism, containing a collection of about 3 000 moral and mystical maxims, based on the Qur'an, Hadis and sayings of the Sufis. These maxims are classified under six heads, as follows (i) اقتباسات (Al Iqtibâsat) 500 maxims, part of each maxim being a quotation from the Qur'an, (ii) تصميميات (Tadmîniyât) 500 maxims, part of each maxim being a quotation from Hadis, (iii) الاحاديث (Al Ahâdîth) 200 maxims, taken entirely from Hadis with omission of the Isnâd, (iv) حكم ابن عطاء (Hikamu Ibn 'Atâ) 300 maxims, taken from Ibn 'Atâ's work (No 900 above), (v) حكم تلميذ (Hikamu Tilmid) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Atâ, whose name, according to Berlin, No 8703, is داود بن ساحل (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'anic branches, Hadis and Sufism.

بِمَا لَعِنَ رَبِّكَ اللَّهُ تَعَالَى أَنْ كَمَالَ لَهُ هَذَا التَّأْلِفُ ، مَسْوِيٌّ
عَلَى أَنْ يَكُونَ إِلَّا سَخْصَ حَاطِطاً مَهْرَجاً مُهَدِّداً وَ أَنْ يَكُونَ لَهُ دُوقٌ مِنْ
عِلُومِ الْمَوْعِدَةِ *

The work which consists of 88 *Bab* or *Fasl* and a *Khatimah* is divided into 21 parts and the maxims contained in each *Bab* or *Fasl* are arranged according to the six fold classification mentioned above

Author Ala addin Ali bin Husamaddin Ahdal Malik bin Qadi Khan al Muttaqi al Hindi al Qadiri ash Shadili al Madani على بن حسام الدين عبد الملك بن فاسطلي المنفي الهدى العادى السادس He died in A H 975=A D 1567 See Lib Cat vol v part ii No 425

Beginning —

الحمد لله الذي بور علوب العارفين من لواجع كلامه وكلام رسوله رب رحمة العوادى والاشدات اما بعد فعمول العدد الفقير الى الله على من حسام السجدر بالمعنى الحديقى عامله الله تعالى بلطفة الحفى هدا ياليف سمعة حرامع الكلم فى الموات و الحكم حمعى الله تعالى الا بحكمة حمساوية منها اقتباس و ٢٢ مائة ديدان و مائتان من الاحاديس العبر المصورة و يلهماته من حكم ابن طاو و ينحو مائة حكمة لبلمندة و الداوى من كلام السلف صوان سليمان احمدى و قدمى الاقتباس به الله ديدان من الاحاديس العبر ١٠٠ ديدان حكم ابن عطاون ديدان حكم بلمندة ديدان كلام السلف *

The preface is followed by a brief note on the philology of the word حكمه

For other copies of the work see Berlin No 8703 India Office Nos 673 4 Paris No 1353 Cairo vol vii p 348 Asafiyah No 26 Rampur Nos 81 82

هذا كتاب حرامع الكلم فى الموات و الحكم لعلى بن حسام الدين يعطي معلوماتها the present MS is an autograph copy

This is supported by the author's colophon which runs thus —

والحمد لله رب العالمين وانا الفقير على من المعنى الراحي من

الله العطايا وهو الذي يعدل التوبيه من عيادة و يعمور عن السناء *

That the present copy was made during the author's life time is clear also from the fact that there are marginal notes on foli 10

17^b, 18^a, which end with the words (﴿ مِنْ)), referring to the author, and praying for his long life (حَمْدَهُ وَلِلَّهِ) We may safely therefore accept the statement contained in the above-quoted note on the title-page .

Written in fair Naskh Not dated, 10th century A.H.

No. 927.

foll 200, lines 19, size $9\frac{1}{2} \times 4$, $7\frac{1}{4} \times 3$

The Same.

Another copy of the preceding work, beginning and ending like the above

The scribe has copied verbatim the author's colophon, quoted in No '926 above, omitting his own name, but it is clear from the handwriting, which differs from that of No 926, as well as from the paper, that the present MS is not an autograph copy

Written in fair Naskh Not dated, apparently 12th century
A H

No. 928

foll 264, lines 17, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, followed by a small treatise
in four foll at the end

Written in bold Naskh Not dated, apparently 12th century

Foll 261-264 الرساله في الاعياد Ar Risâlat fî Al Iqtibâs This is the title found on the title-page of the present MS , but the author, in his Husn al Muhâdrâh, fol 166^b, refers to this work under the title, Mahâsim al Iqtibâs The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient

Author Jalâladdîn 'Abdarrahmân bñ Abî Bakr as Suyûtî
Hallâl al-dîn 'Udd ar-râhîn min sâ'î bîkra'â Lib Cat, vol v, part 1, No 123)

Beginning —

حد من العبراء لا ح الذي منه
لم لا يطر الى ما دل ॥ ٤٥ ا

We are not acquainted with any other copy of the work

Written in fair *Naskh* Not dated apparently 12th century

A H

No 929

fol 46 lines 26 size 8×6 6½×4½

العصول السبع

AL FUSŪL AL FATHIYAH

A concise work on Sufism and asceticism chiefly based on the sayings of the Sufis and dealing with 57 important points of the subject. The work is extremely rare no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Fasl* each *Fasl* dealing with one particular point —

- 1 foll 2-3 بصل العنى بوجود الحق والجمع عليه وجمع الفم عنه من عبر نظر ويطبع الى سى آخر من جميع الاسناد كثرب احمر *
- 2 foll 3-4 بصل لاما م هرب علىه السلام بعد موسى عليه السلام بعضا كثرا فارجى الله تعالى ما موسى لواذب لاعل العبراء بمحضه بلطفى لاحدوه ما موسى *
- 3 fol 4 بصل قال فى كتاب المسارع سلم من عترة من الابرى فاعلا الا الله فلم ينابر بوارد *
- 4 fol 4^b بصل عد فارو اولهم من طرحة الى الله عز وجل فى علمه و عمله حالة *
- 5 fol 4^b بصل مساعدة العبد الحكم وهو ان لا يرى موفقا الا الله
- 6 fol 5 بصل ينبعى للعبدان تكون دانها ملا حطا معنى الاتصال
- 7 fol 5^b بصل قال المسيح ابو سليمان داود السادلى رحمة الله بسط الحق سبطانة للعبد بسط التعريف على مسئلته الدريج *
- 8 fol 6^b بصل قال فى سرح مدارل السابرين اول السلوك فى الله فهو الا عبور بمالحظة العبد عدمه الدائى فى الوحدة *

- فصل، قال بعض العارفين يدرس الـ ميل الى الله عز وجل ٩ fol 6^a
، اربعه اشداء +
- وصل، قال بعض العارفين يولى الله سعادته من اصطفاه ١٠ fol 7^a
من عناية +
- وصل قال الشيخ ابرهاد بن السجح ص ٥٠ وفاء السادلى
مهمما يقرر العدد الى الحق دسيعٍ وهو مساهد
معه ماء الله وعلاة على كل سعي -
- فصل ما من وفت حديده الا وعده مده حديده ١٢ fol 8^a
- فصل قال ابو العباس اس عطاء لم يبلغ احد الى مقام ١٣ fol 8^a
الصدق بالصوم والصلوة ولكن وصل الى مقام
الصدق لان طرح ٧٠ بين يديه *
- فصل السالك مالم يضر صاحب فلت يدعى ان لا يكه ، ١٤ foll 8^b-9^a
بات قادر عن الرياض +
- وصل قال المسيح محبى الدين ابن العربي عصيًّا لمن ١٥ foll 10-11^a
لام امه عند الله *
- وصل قال الشيخ ابرهاد الدين المحقق احمد مترون كل ١٦ foll 11^b-12^a
طريق القوم لم يرجعوا بها لاصل واحد بل
الاصول مير السادلية، فابهم بنوها على اصل
واحد +
- فصل قال في قوت القلوب وكان القراء والمربيون ١٧ foll 12^b-13^a
وقد صدرون الامصار للقاء العادة والمالعين +
- وصل في معرفة الرمان ١٨ fol 13^b
- فصل قال مولانا حغير الصادق رضي الله عنه الحرمات ١٩. fol 13^b
لماج بعضها به مسأ +
- فصل قال الامام سعيان الثوري رحمه الله شمعت ٢٠ foll 13^b-14^a
حغير بن محمد الصادق عزت السلامه حتى
لقد هي مطلها +
- فصل قال المسيح الامام القدوة سيد اهله ٢١ foll 14^b-15^a
مترون من اراد الطريق الى الخروج عن
دنسه فليعلم ان اهل الطريق ثلاثة *
- فصل قال المسيح بن ماء السادلى وكالشيخ ٢٢ fol 15^b
ابو العباس المرسى يحصل العدي الساكر على العقد
الصادر +

- صل عال الفصري سى سعف الا مل العدد اذا نظر الى
الحالى والمحظون كانوا ما كانوا ما كان ما رك الفصل
بس الحالى والمحظون *
- صل اعلم ان صل الربع حار وطب
صل واما رمان العريف فهو فارد ناس
صل واما رمان النساء فانه بارد وطب
صل سرت الناطق فى هدة الطرفة ان تكون عالما بالله
صل قال فى عيون العجائب وجود العاشر الظاهر الحسى
ونفسه منه وله سكين النفس و ١٤٢
مسالك الاعمال *
- صل قال فى عيون العجائب حقيقة العالم الربانى فى
فلية بور وهدى وعلم حقيقى موج كاصواح البحر
١٤٣ روى اصل سورة *
- صل لا يندي ما ينفع عليك ولا يفكرا مالا ينفعيتك
علمه ولا ينزع من فارسك *
- صل قال المسيح سهاب الدين الشهير وردى المسيح تكون
ـ ـ اما نطفة فالحق وهو عهد حصر الصادقين
بروح فله الى الله تعالى *
- صل قال المسيح معنى الدين العربى روى الله
عنه الوجه العاشر عن العواجه لا حول عليه *
- صل القروم فى السماع على ثلاثة اصناف *
- صل لقاء اهل العبر عمارة القلوب *
- صل قال تعالى فاستفهم كما امرت قال رسول الله صلى
الله وعليه دل امانت بالله فهم اصدقهم *
- وصل روى عن بعض الصحابة روى الله عنهم انه قال اذا
رأى احدكم متكررا لا يستطيع لن تذكره فليقل ولا
مرات اللهم هذا متكرر كان له *
- صل قال المسيح الاصنام حجحة الاسلام ابو حامد محمد بن
محمد العرالى وحملة عالم الملك والملكون اذا
احد دعوه واحدة تسمى الحصرة الروبية *
- صل تصريحان يكرس حصرة فى الملك والكمال و
الحال والحال اعظم من الحصرة
الربانية الذى لا يحيط بهما حلالها *

- 39 foll 25^a-28^a مصل، فَذَّ بَرْ مَدْهُبٌ أَهْلُ الصَّوْفَيْهِ الْوَمْ كَدْقَرْ ، مَدْهُبٌ سَائِرُ الْهَدَاءِ ، وَ صَارَ مَدْهُبًا مُسْتَقْلًا نَاصِولَهُ وَ فِرْوَاهُ وَ اَكَامَهُ وَ سَائِرُ مَا يَتَعَلَّقُ بِهَا .
- 40 foll 28^b-39^a مصل قال بعض الـ سائج اورب الطرق واسمهما و ايلمه اطريقه السادة الساديه *
- 41 fol 30^a مصل ينبعي لمن دنه نعم و طالع كتهم ان يقرأ احرابهم
- 42 fol 30^a مصل قال السیدح انه مصروف رضى الله عنه و امام ان احراب الـ سائج صفات احوالهم و نكته مثاليم *
- 43 fol 30^b مصل و امام ان احراب الـ سائج و سائر اتباعه حاممه بين افاده العلم و آداب التوحيد *
- 44 fol 30^b مصل و اما انكار ابن تيمية لهذه الاحراب وردة اياته و ساعتها في الرد قال السیدح انه مصروف ابن تيمية رحل مسام له بـ نبات العجم و الانقلاب مطعون عليه في عقائد الایمان :
- 45 fol 31^a مصل يشترط في العمل بعدها الاحراب للله امور *
- 46 fol 31^a. و امام ان للسارع في كل ما من المطالع افاده وللأولياء في ذلك زيارة *
- 47 fol 31^b. مصل ينبعي للعدان يتعدد ما يبرهن على حقيقته من الادكار و الاوراد *
- 48 fol 32^a مصل قال السیدح الامام القدوة ابوطالب ، المكي امام ان الورد اسم لوقت من الليل و البغار يرد على العدد *
- 49 fol 33^a مصل و احدران يتترك ورك من وفته او يتكلم فيه الا لصورة *
- 50 fol 33^a. مصل ويترك ورد لرائد حاته اهم و يقصى *
- 51 fol 33^b مصل للقوم مسارات و مطارح و ملامح و مظالم و كلام حق
- 52 foll 34^a-35^a مصل ومن ذلك فول بعضهم الفقير هو الدي لا يكون الى الله حاجة *
- 53 foll 35^b-36^a مصل قال السیدح الامام حدة الصوفية عدد الله بن اسعد الياعي *
- 54 fol 36^b مصل الـ مع شهود الحق بلا حلقة و مع الجمع : ورد *
- 55 fol 36^b مصل عند متحقق الصوفية رضى الله بهم ان الحق هو الوحدة لكن له تعينات *

The author's name does not appear in any catalogue or anywhere in the body of the present work but a note on the title page which is quoted below tells us that Husain bin Abi Bal r Faqih Muhammad Balhaj Bifadl at Tarimi is the author and that he was a Shafi'i scholar of Tarim in Hadramaut a province of Arabia —

العصول العبيدة و العذاب الرحمه للعارف دلاته تعالى السديم

حسن بن عاصي ابي ذئر محمد بالحاج داخلل الدردمي الساعي *

The author was clearly a scholar of the 10th century A.H. since the latest authority quoted in the present work is Sufi Abu Bakr al-Idrus (*d.* A.H. 914=A.D. 1509 see Nur as Safir fol. 80) who is referred to on fol. 10 as follows—

و قال السعى ابو نصر العدد س رضى الله عنه سلم الععن الحج *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nur as Sufi fol 350 where the author's full name is given as follows حسن بن محمد بن علي بن مكي بالطاج يافع الساعي الحضرمي عبد الله بن عبد الرحمن بن أبي مكي بالطاج يافع الساعي الحضرمي He was a Shafi'i scholar of Hadramaut and a supporter of the mystical doctrine of the famous Sufi Muhiaddin of the 7th century A.H. He was the only Sufi in Hadramaut to possess a copy of the latter's famous work Futuhat (see No 86, above) He died in A.H 979= A.D 1571 See An Nur as Sufi loc cit

Beginning —

الحمد لله على وجودة وحودة نعمة حكمة وجودة الذي انعم

على كل موحد في الوجود وبعد هذا ما حظر في العدل
وتسأل الله تعالى إن نفعنا بالعلم نسمى العصول

الدكتور و المقدمة الروحية المعاصرة

Written in fair Nashb Dated A H 1022

The scribe who does not reveal his name says in the following colophon that the present copy was transcribed in Medina A.H. 1022 —

انه ^{الكتاب} بحمد الملك الوهاب و الحمد لله رب العالمين وكل القراء من سنته يوم الاحد المبارك ، واحد و عشرين من سنه اربعين و سنتين بعد الاره ، نطبعة المسروقة ... على ساكنيها اوصى
الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows ملح مقايله به الطافه في مسحة رسول الله صلى الله عليه وسلم and tells us that the present MS was once compared with another copy of the work in the Mosque of the Prophet

ملح مقايله به من سحة لمولانا العارف السيد عبد الله المدهن بقى به حمادى الثانية سنة ١١٥٩ and tells us that, in A H 1159, the present MS was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhim, a Sûfi of the 12th century A H

The title-page contains the following three notes

(i) 'Ali bin Muhammad, commonly called Abu'l 'Azm a Sûfi of the 12th century A H , tells us in the following autograph note that the MS was for some time in his possession

ملحه سجوارا على ابو العرم *

(ii) 'Abdallâh bin Tâha bin 'Umai as Saqqâf, in the following autograph note, tells us that, in A H 1150, he borrowed the present MS from the above-mentioned Abu'l 'Azm 'Ali

هذا الكتاب مستعار عدى و انا القبر عدد الله بن طه بن عمر السعاء ، من كتب مولانا السيد على بن المرحوم السيد محمد ابو العرم رحمة الله تعالى سنه ١١٥٠ *

(iii) Again, the same 'Abdallâh bid Tahâ, in the following note, says that in A H 1151 he purchased the present MS .

بم اتعذر بالسرى السرعى الى دوحة القبر عدد الله بن طه بن عمر ابن عدل السعاء ... سنه ١١٥١ *

No 930

fol 147 lines 21 size $8\frac{1}{2} \times 5^1$ 6×3

الطريق المحمدية والسرة الأحمدية

AT TARIQAT AL MUHAMMADIYAH WA AS SIRAT AL AHMADIYAH

A work on asceticism and ethics dealing particularly with religious moral and mystical duties based on standard works of Sufism and 30 works on Hadis. The present work is divided into 3 Bab each Bab being subdivided into several *Fasl*. For details of the contents see Berlin No 8836.

Author Muhiaddin Muhammad bin Pir Ali al Birkawi (Birgili) محي الدين بن بيرو على البركى a well known Turki author and scholar belonging to the Hanafi school who composed a number of works on different subjects of which 23 including the present work are enumerated in Brock vol II p 140. He was born in A.H. 929 He was a favourite scholar of Sultan Sulaiman (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty who erected a Madrasah for our author where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See Iqd al Manzum p 130 Journal Asiatique (Paris 1828) vol II p 159 Hadiqat al Hanafiyah p 380 Brock loc cit.

Beginning —

الحمد لله الذي جعلنا امة و سلطانا حرام الع

For other copies of the work see Paris Nos 1321 2 Cairo vol II p 94 Aya Safia Nos 190-6 Alger Nos 2484-93 Berlin Nos 8836 7 Buhar Lib Cat vol II No 124 Asiatic Society of Bengal p 66 Rampur No 132

The present work was printed in Constantinople in A.H. 1257 along with the commentary called Al Barakat al Muhammadiyah and again with another commentary called Al Hadiqat an Nadiyah in A.H. 1290.

Fol 1-13 are written in Naskh and the rest in Nastaliq. Not dated apparently 11th century A.H.

No. 931.

foll 141, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same

Another copy of the same, written in fair Nasta'liq. Not dated, apparently 11th century A H. The present copy bears a frontispiece, and foll 1-2 are written within gold-ruled borders. Each complete sentence of these two foll ends with a golden circle. Foll 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad.

تاریخ آدم علیه السلام الی دوح العدن و مائین و اربعین سنه ومن دوح
الی ابراهیم اله ، و اربعمائة و عشر سنة و من ابراهیم الی موسی سدیع
و سعین سنه و من موسی الی داؤد حمسائة سنه و من داؤد الی عسکر
الله ، و مائین سنة و من عسکر الی محمد علیه السلام ستمائة سنه *

This is followed by another note, enumerating 35 works on Hadis referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll 285, lines 28 size 12×8 , $9\frac{1}{2} \times 5\frac{1}{2}$

المواهد . الغنچية

AL MAWĀHĪB AL FA'THĪYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A H 1051.

By Muhammad bin 'Alī bin Muhammad bin 'Allān al Bakrī As Siddīqī علی بن محمد بن علی بن الحکمی الصدیقی, a well-known Sūfī and scholar of Mecca, who was born in A H 996 and completed his studies at the early age of 18 years. He was a disciple of his uncle Ahmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See Khulāsat al Asar, vol iv, p 184. Only three of these works are enumerated in Brock, vol ii, p 391. He died in Mecca in A H 1057=A D 1647, leaving behind him a large number of

pupils. See Khulasat al Aqar biki cit Broel loc cit Iqd al Jawahir, fol 168. He was buried near the tomb of Ibn Hajar (see Lib Cat vol 1 part 1 No 283)

Beginning —

الحمد لله رب العالمين والحمد لله رب العالمين

Only one other copy of the work is mentioned viz in Cairo vol II p 110

Some one in his note on the title page which runs thus ~~بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ~~ tells us that the present MS is an autograph copy but we cannot accept this statement in view of the below quoted colophon which the scribe begins with the words ~~بِلِ مُوَلَّتِهِ رَبِّ الْأَرْضِ (بِرَبِّ الْأَرْضِ)~~ (the author said may God have mercy on him) —

بِلِ مُوَلَّتِهِ مَسْكِنَةٌ وَدِيعَ السَّامِنِ بِسَبِّيْلِهِ كَلِمَاتُ سَوْدَدِ

شَهِيْرٌ مَصْنُونٌ سَعْدُ اَحْمَدِيْ وَ حَمْسَى اَلْفَيْهِ الْكَافِيْهُ الْعَوَادُ الْجَعْلَى

Written in fair Nashk. Not dated apparently 11th century A.H. It was written in or before A.H. 1072 as is evident from the following note dated A.H. 1072 in which some one who does not reveal his name tells us that the MS was in that year in his possession —

وَ عَدَ سَلَكَهُ الْمَدْفُودُ سَعْدُ اَلْهَدِي لَوَالِدَتِهِ مِنْ شَهْرِ حَدَّادِي الْوَلِي

سَعْدُ اَبْنِيْسُ وَ سَعْدُ اَلْفَيْهِ

No 933

fol 273 lines 28 size 14½ x 10 91 x 51

The Same

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No 934

fol 384 lines 21 size 11 x 7½ 7½ x 11

وَسْلَكَ الْأَحْمَادُ

WASILAT AL AHMADIYAH

A well known detailed commentary on the At Tariqat al Muhammadiyah (see No 930 above). The first draft of the present com

mentary was made in A.H. 1052, but it was finally arranged, and a fair copy made, by the author in A.H. 1081

By Maulâ Rajab bin Alîmad مولیٰ رجاء بن احمد، a famous scholar of the 10th century A.H., see Cairo, vol II, p 144. The commentator, on fol 203^b, refers to another composition of his, entitled Jâmi' al-Azhar, thus

لَعْنَهُمَا كَلَامٌ مَدْكُورٌ فِي كِتَابِي جَامِعِ الْأَرْهَارِ الْحَاجِ *

Beginning

الْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِمَرْفَقَتِهِ الْقَوِيمِ الْحَاجِ *

For other copies see Cairo, *loc. cit.*, Alger, No 982, Ibrâhîm Pâshâ, No 776

The present commentary was printed in Constantinople, A.H. 1270

Written in fair Naskhī Dated A.H. 1167
Scribe علي الهاشمي

No. 935.

fol. 13, lines 11, size 8×6, 6×4

قطْعَةٌ مِنْ شَرْحِ الطَّرِيقَةِ

QIT'AT MIN SHARH AT' TARIQAT.

A fragment of the preceding commentary, beginning thus

العَسْلُ النَّافِعُ فِي الدَّعَى اُولُ الدَّعَى حِمْعَ دَعَةٍ وَهِيَ اسْمُ الْاِنْتِدَاعِ

كَلْرَعْهَ نَلَارْتَعَعِ *

and ending as follows — هَذَا الْمَقْامُ لَا يَهُوَ مِنْ مَرْلَه — It corresponds with fol. 19^a-26 of the preceding copy

Written in ordinary Naskhī Not dated, apparently 13th century A.H.

No 936

foll 8 lines 17 size 7×4 $4\frac{1}{2} \times 2^1$

رسالة في التوكيل

AR RISALAT FI AT TAWAKKUL

A treatise in which the author maintains that from the mystical point of view the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Sufis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue but we learn from the preface quoted below that Isa bin Abdarrahim عيسى بن عبد الرحمن is the author of the work. The following note on the title page the handwriting of which is identical with that of the MS tells us that Isa the author was a Qadi —

رسالة في التوكيل و حكم معاشرة الأسد للعلامة فاضي عيسى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

It is possible therefore that the author is Qadi Isa of Ahmadabad (in India) who died in A.H. 982=A.D. 1574. See An Nur as Safir fol 360 where we are told that he composed several works but the titles of these works are not given and so we cannot be certain that he is the Qadi Isa the author of the present treatise. On the other hand we find no reason to reject the supposition. The scribe in his colophon which is quoted below uses the phrase رحمة الله تعالى (always used of the dead) in referring to the author and he tells us that the present MS which is dated A.H. 1015 was transcribed from a copy revised and annotated by the author. Further there are in our copy which as already mentioned is dated A.H. 1015 two or three autograph marginal notes by the author's son Qadi Ibrahim whose signature to the note on fol 2^a runs thus فاضي ابراهيم بن عيسى

Beginning —

الحمد لله رب العالمين ، المدح ، و بعد بقول الفقير إلى عصر مولانا
 الكريم عيسى بن عبد الرحمن ، قد اختلف علماء العبارات في تعل
 معنى التوكيل الحج *

The author first of all quotes from Irshad al Muridin fol 15 of Shihabaddin as Suhrawardi (see No. 861 above) the meaning of the word Tawakkul thus —

و قال السديع شهاب الدين ودس سرة التوكيل ان يكل الرجل امرة
البي الله تعالى و يرصى بما يحرى عليه من وصاء الله و مدرة و التوكيل
محمله الله والمع *

Written in Naskh Dated A H 1015

اسد حبیل بن احمد بن رفع الدین بن مسعود بن حعفر الحسیدی
This scribe is an Indian scholar of the 11th century A H , for a
composition of whose see Hand-list, No 125

We are not acquainted with any other copy of the work

The colophon of the scribe, indicating that the present MS was
transcribed from a copy revised and annotated by the author, runs as
follows

و قد نهل العراع من كتابه هذه الرسالة و معاناتها على سخنه
صحيحة المذهب . و حمد الله رب العالمين و كتبه ، عليه التح沃اشی الفقیر اسماعيل
العربی ، بن سید احمد بن سعد رفع الدین بن سعد حلال الدین محمد بن
سعد حعفر الحسیدی سلة من مسرة واله ، الْعَجَ *

The author's annotations, quoted in the present MS , are followed •
by the words مدد

No. 937.

foli 98 , lines 13 , size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$.

حسن التوسل في آداب ، زيارۃ افضل الرسل

HUSN AT' TAWASSUL FI ADAB I ZIYARAT I AFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view The work was composed in A H 953, after
the author's return from Hajj The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively , hence
the present work It may be noted that another such composi-
tion by his contemporary, Ibn Hajar Haisamî (see No 925 above),
was composed three years later, viz , in A H 956 The present work
is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*

Foll. 2-6 *Muqaddimah* The reasons for the present composition and the need of it are pointed out

Foll. 7-70 *Bab 1* Contains 99 rules to be carefully observed from the date of expressing a desire to that end by those visiting the tombs of the Prophet and others in Medina

Foll. 70^b-89 *Bab 11* Contains directions for offering prayers and addressing benedictions to the Prophet and others

Foll. 90-91 *Khatimah (i)* Indicates at what places and on what occasions prayers must be offered

Foll. 91^b-98 *Khatimah (ii)* Contains the rules to be observed on the return journey

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS we know that Ahdal Qadir bin Ahmad al Falaki (d. A.H. 982=A.D. 1574 see No. 850 above) is the author since he refers to two other compositions of his. On fol. 21 he refers to his commentary on Hizh thus سرحي لحربه This commentary on Hizh by Ahdal Qadir is noticed in Berlin No. 1101. Again our author on fol. 24 refers to another composition of his Al Manahij as Saniyah fi Al Akhlaq thus —

و قد ذكر حملات حمامة من الاخلاق في كتاب منهاج السيدة *

A work with this title by Ahdal Qadir is noticed in Berlin No. 5401

Beginning —

الحمد لله الذي نادى نادى رسوله و سنبها حسن رسوله
في اداب رثاء افضل الرسل المعدمه لما من الله تعالى بالرياه
السرده سنه ثلاث و خمسين و سعمائه ولم ارا احدا من اهل العلم
او اداب الرثاء بتأليف الع

Written in fair *Naskh*. Not dated apparently 12th century
A.H.

No. 938.

fol 10, lines 19, size 9×6, 7×4

نَيْدَةُ مِنْ كِتَابِ الْبُرْهَانِ

NUBD A'T MIN KI'ÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Sûfî, Shihâbuddîn Ahmad bin Shaikh 'Abdarrahîmân bin Abî Bakr bin Shaikh 'Abdarrahîmân as Saqqâf (*d* A.H. 946=A.D. 1539, see Al Mashra' ar Rawî, fol 85-88), composed by his disciple, Yahyâ bin 'Abdarrahîm al Khatib. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958, see fol 7^a of the present work, where we read

وَكَلَّهُ مَعْلَمًا إِلَى الْحَقِّ سَهْ دَمَانُ وَ حَمْسَنُ وَ تَسْعَمَانُ *

We do not know who made the present abridgment, but he was evidently a contemporary of the author of the original work, see his reference to the latter, on fol 10, which runs thus

فَالْمُؤْلِمُ ، الْكِتَابُ لِهِ ، اللَّهُ نَهْ وَ نَاهِيَةُ الدَّارِينَ *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows

الحمد لله حمداً كما يدعى بخلافه و عالم سلطانه اما بعد فنقول
الغیریحیی بن عبد الرحمن الخطیب ، انه من مدد الله تعالى ان يسرلى
ان احمد بن نیا الح *
السجع بن هشام الدين *

This is followed by a note by the author of the present abridgment, referring to himself thus

فَالْعَدُدُ الْحَامِعُ لِيَدِهِ الْوَرَقَابُ هَذَا وَحْدَتَهُ مِنْ مَصْهُورٍ ، السَّيِّدُ يَحْمَدُ
دَنْ عَدُدُ الرَّحْمَنِ الْخَطِيبُ ، مِنْ الْبُرْهَانِ الْمَدِينَ مِنْ رَسَائِلٍ وَ كِرَاءَبٍ سَدِيدَهَا
السَّجْعُ بْنُ هَشَّامِ الدِّينِ *

We are not acquainted with any other copy of the present abridgment, nor have we traced any copy of the original work

Written in fair Naskh Not dated, apparently 12th century A.H.

A note on the title page indicating that the MS is an abridgement of Al Burhan runs as follows —

هذه بعده من كتاب البرهان الفقه السليم يحذى به .
سدد الرحمن التحيط به عبده الله تعالى فرحمه الله .

No. 939

fol 179 lines 27 size 8x6 6x3'

المرجع

AT TARJUMAH

Some one (not thecribe of the MS.) has incribed on the title page of the work the title *Kitab al-Wazif* كتاب الوظائف and again in the following note written by the same hand at the end we are told that the work is known throughout the world under this title —

هذا كدف الوطائف المسورة في فواحى الدار.

The work was accordingly so entered in the Hand list No 1376
The title however is found nowhere in the body of the work nor is
it supported by any catalogue or work of reference

In the celophon which runs thus —

ويع العرائض من تأليف هذه الدرجهه في المoom السابع من شهر ر

* سلة سبع وعشرين وسبعيناً من البهجة الدلودة بحافة الكعبه المسورة *

the author refers to the present work as *At Tarjumah* and says that it was completed at Mecca in the month of Rajab A.H. 987. The word *Tarjumah* which is used in the colophon may mean description such as the description of mystical principles and theories and the explanation of aphorisms of the Sufis contained in the present work but it may also mean translation and in what follows we shall give reasons to show that the latter is the sense in which the word is used and that *At Tarjumah* is accordingly the title of the work.

On fol 46 reference is made to three Ijazas which are quoted below granted to the author in A.H. 766 773 775 by his Shaikh Hafizaddin who died at the end of the 8th century A.H. —

١١- حاتم الحق و الدين الطهري العالى الوسى و دد
١٢- داد لحار السبع ساح الدين لحاره عامه لعطا و حطّا

احرار مدخلنا هدا رحمة الله لمن العبر احارة عامه لعطاً و حطاً بمخاري ...
... و في آخر شعدان سنه ٢٠٣٦ و سنتين و سبعمائة و يائيا في اواسط رجب
سنه دلاب و سعدون و سبعمائة و بالذات في اواسط ذي القعدة سنه
خمس و سبعين و سبعمائة ببلدة اوس الحج *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz., A.H. 987

After an exhaustive study of all available works on Sufism and works of reference, we are able to throw the following new light on the subject

(i) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol 75^a of *Fasl al Khitâb*, a work on Sufism in Persian by Khwâja Muhammad Pârasâ (d. A.H. 822=A.D. 1419), see Persian Hand-list, No. 1368

(ii) The author of *Hadâ'iq al Hanafiyah*, pp. 307-314, tells us that the above Khwâja Muhammad Pârasâ received Ijâzas from Shaikh Hâfizaddin, who died at the end of the 8th century A.H., and is evidently the Shaikh referred to in the Ijâzas quoted above

(iii) Finally, a reference to the *Fasl al Khitâb* shows that the present work is an Arabic translation of the same

The beginning of *Fasl al Khitâb* after the preface, runs as follows

يدان بنتك الله و اياتا على اسداد في العول و العمل ولا اعتقاد كه
مسائج طریقه ، ودس الله ارواحهم کثرا دین و مقتدايان اهل یعنی ادد
و حامع ادد معان علوم طاهري و باطي و ارباب احوال و اصحاب ادد عائد
صادقه ایسان دعاشر اصول صریحه اس ، ار کتاب و سده و اجماع و مؤید
اس ، دلائل فعله و شواهد علله و ما این همه اهل دری و وحدان
و کیم ، و عیان ادد الحج *

The opening words of the present work are an Arabic translation of the above passage, and run as follows —

اعلم بنتك الله عروحل و اياتا على اسداد في العول و العمل
و الاعتقاد فان مسائج الطریقه ودس الله ارواحهم البجامعن سر العلوم الطاهرة

والباطنة درى العادات الصالحة المحمدة لى الاصل الصریح مرح بها
الكتاب والسنّة والاصحاح ايات القرآن والوحديث وآدَ و العدل الحج *

The translator has omitted the preface of the original work which contains the name of its author Muhammad Parasa and which with the exception of the Persian phrase (اما بعد هنگوید) is in Arabic —

الحمد لله سلطنه على وحدانيه اما بعد هنگويده
الى الله محمد بن محمد بن محمود الطاطي البصري عليه ما يحيى
وبرعايه من الورل واعمل الحج *

Had the translator not omitted the preface we should have known at once that the work was an Arabic translation of *Fasl al-Khitab*. The incorrect title of the work given on the title-page viz Al Wazaif is apparently taken from the chapter headings on fol 6 -10^b.

At the time of the compilation of the Hand list nothing was known as to the authorship of the present work but on consulting Haj Khal in the light of our further knowledge we find that in the following passage in vol iv p 422 he mentions (without describing) an Arabic translation of *Fasl al-Khitab* by Amir Badshah Muhammad al-Bukhari composed at Mecca in the month of Rajab A.H. 987 —

بعض نصیل الخطاب لامد اسماه محمد البخاری درین مکانی

* ۹۸۷ در

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Haj Khal Brock vol ii p 412 citing the authority of Aya Sofia Nos 1976-9 (where however the name of the author is quite correctly given as Khwaja Muhammad Parasa) wrongly ascribes the authorship of the original work the *Fasl al-Khitab* to the translator viz Amir Badshah al-Bukhari. References to Amir Badshah Muhammad al-Bukhari the translator in Brock loc cit and in Berlin No 955 merely tell us that he was alive in A.H. 987 but in the preface to a commentary of his on *Taisir* (see Hand list No 702) we learn from his own words quoted below that he traced his descent from Husain the second son of Ali the 4th Caliph that he was born in Khurasan brought up

in Bukhârâ, and settled permanently in Mecca, also that he was a follower of the Hanafî school —

صَدِيقُ أَمِينِ السَّمْوَرِ رَاعِي مَادِسَاهِ الْحَسَنِيِّ دِيمَانِ التَّعْدِيِّ مَدِهْنَاهُ
الْحَرَاسَابِيِّ مَوَادِي الْمَخْشَرِيِّ مَهْلَكَاهُ مَوْطَنَاهُ *

We are not acquainted with any other copy of the work

Written in san Naskh, in A.H. 997, i.e., ten years after the translation was made

علي بن محمد بن سعيد السميري الصابوني المكي

A note on the title-page, which runs thus

هذا المتن في ملك العمير ابى الله زيدى صفى الدين احمد بن

عدد الورقات ٢٤٣ - ١١٢٥ *

tells us that in A.H. 1125, the MS. belonged to Safiaddin Ahmed bin 'Abdalwahhab. This is followed by another note, dated A.H. 1141, in which it is stated that the MS. came into the possession of the Sanâ Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940

foli 297, lines 9, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الأبرار

MAJÂLIS AL ABRÂR.

A famous work being a collection of pious discourses of the Sûfîs, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8815.

Author Ahmad al Rûmî الرومي، a famous scholar of the 11th century A.H., who died about A.H. 1010 = A.D. 1630. See Brock, vol. II, p. 445, Berlin, loc. cit., Bûlhâi Lib. Cat., vol. II No. 126.

Beginning —

* الحمد لله الذي رفع اودار العلماء بمعدار معروفة كتابة المحكم الحج

Written in Nasta'lîq Dated A.H. 1237

No 941

foll 21 lines 23 size 8×6 $6\frac{1}{4} \times 4\frac{1}{4}$

لِرَسُالَةِ فِي دِلْوِهِ السَّبِيْلِ

AR RISĀLAT FI BIYĀN I ALWIYAT
AN NABI

A rare work on Sufism in which the author holds that the practice of the adoption by Sufis of different orders of different coloured garments (حِرَمَة) is based on the different colours of the banners of the Prophet and that it is lawful for a Sufi belonging to one order to wear the garment presented to him by a Shaikh belonging to a different order of Sufism. The author supports his arguments by reference to the Fatwa (opinion) of the following Sufis —

(i) Yahya bin Zain al Abidin (ii) Abdalbaqi bin Yusuf Az Zurqani (iii) Muhammad Shahin al Hanafi (iv) Shaikh Farid al Hanafi

The work ends with a quotation from the *Kitab al Hikmas* of Sharabi (*d. A.H. 973=A.D. 156*, see Lib Cat vol 1 no 567)

Author Ahmad bin Muhammad bin Ali (عليه السلام) commonly called Al Gunaibi (العنبي) a prominent Sufi scholar of Egypt of the 11th century A.H. Originally a follower of the Shafi school he afterwards became a follower of the Hanafi school. He was the pupil of Abdal Wahhab Sharabi (one of the Sufis mentioned above) to whom he refers on fol 10^b thus دَى كِتَابِ الْاَحْلَانِ لِسَدِي عَنْدَ الْوَعَاظِ السُّعْوَارِيِّ Our author composed several works on different subjects of which the most noteworthy according to his biographers is a lengthy gloss in 90 Kirasa (each Kirasa being equal to 10 foll) on the famous theological work *Umm al Burhan*. He died in A.H. 1044=A.D. 1634. See *Ikhlasat al Asir* vol 1 p 313

Beginning —

الحمد لله الملك المعدود الحالى لكل موجود و بعد
و دون العدد العبر الراهى من موردة العبدى السادى و مع اضطراب
كثيرونى لون الوجه الذى صلى الله عليه وسلم ادئ من سلك طرس
شتم و له روى مختصوص دفع عليه ان يحمل عنده ارجع *

It is evident from the above quoted preface that our author

belonged to the Shâfiî school at the time of composition of the present work

Frequent corrections and alterations in the MS suggest that it is an autograph copy

We are not acquainted with any other copy of the work

Written in fair Naskh Not dated, apparently 11th century

A H

No. 942.

foli 6, lines 26, size $8\frac{1}{2} \times 6\frac{1}{2}$, 7 x 6

الرسالة في طريق السادة النقشبندية

AR RISÁLAT FÎ 'TARIQ AS SÀDAT'
AN NAQSHBANDIYAH.

A very concise but useful treatise on Sûfism, containing the mystical teachings and tenets of the Naqshbandiyah order, founded by Khwâja Bahâaddîn Naqshband (d A H 791=A D 1388) The following eleven mystical principles of 'Abdal Khâliq al Gujdawani, a famous Sûfi of the 6th century A H, which are regarded as the fundamental beliefs of the Naqshbandiyah order are also briefly discussed in the present treatise, viz (i) ياد کرد (ii) مارگست (iii) مکاعداشت (iv) مارگست (v) ماربر عدم (vi) هوس دردم (vii) چلوه در ابهون (viii) سفر در وطن (ix) ملی ووف (x) ووف عددی (xi) ووف رمایی (xii) سفر در وطن (xiii) ملی

Author Tâjaddîn bîn Zakarîyah bîn Sultân Al Hindî An Naqshbandî, تاج الدین بن رکنی بن سلطان الہندی النقشبندی, a well-known Sûfi scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sûfis of Arabia The Sûfis of Arabia, even in their old age, used to attend his sittings Our author completed his studies in the following places in India Ajmîr, Jawanpûr, Nâgûr and Kashmîr He first of all received spiritual training, according to the Chishtîyah rule, under Nîzâmaddin an Nâgûrî (d A H 985=A D 1577), but afterwards he received training, according to the Naqshbandîya rule, under the following famous Indian Sûfis of the said order

(i) Shaikh Ilâh Baklîsh (d A H 1002=A D 1593)

(ii) Sayyid 'Alî bîn Qîwâm, a famous Sûfi of Jawanpûr

(iii) Muhammad Bâqî Naqshbandî (d A H 1014=A D 1605)

The author remained a follower of the said order till his death In the beginning of the present work, he quotes his catena (سلسلة) in the Naqshbandiyah order, which begins from the Shaikh Muham-

mad Bîqî (mentioned above) and ends with the founder of the said order thus —

و شدة الطريقة الـ دوـسـهـ اـحـدـهـ اـعـدـهـ الـعـدـوـ الـكـامـلـ وـىـ العـصـالـ العـلـيـ
عـدـهـ دـىـ مـعـرـيـةـ الـبـحـرـ مـاـجـ الدـسـ عـنـ مـهـدـيـ الرـمـانـ الـخـواـحـهـ مـحـمـدـ
الـبـانـيـ شـوـهـ اـحـدـهـ عـنـ الـمـولـوـيـ حـوـحـكـيـ اـلـمـلـكـ شـوـهـ الـمـلـوـيـ
دـشـ مـحـمـدـ وـهـ عـنـ الـمـولـوـيـ الرـاسـدـ هـوـ عـنـ الـعـوـبـ اـلـطـخـ الـخـواـحـهـ
سـدـدـ لـهـ الـحـرـاـ وـهـوـ شـيـخـ السـلـوـجـ مـوـلـاـنـاـ بـعـوـبـ الـخـرـحـيـ شـوـهـ عـنـ
الـخـواـحـهـ الـكـبـدـ الـخـواـحـهـ دـيـاءـ الـحـقـ وـالـدـسـ الـمـهـ فـتـعـسـدـدـ الـجـ

A growing love for the holy place compelled our author to leave India for Mecca soon after the completion of his mystical training. He died in Mecca A.D. 1050=1640 and left behind him a large number of disciples of whom the following are specially mentioned by his biographers —

- (i) Mirza Muhammad ad Duma hqî (d. A.H. 1055=A.D. 1677)
- (ii) Ahmad bin Ujail (d. A.H. 1074=A.D. 1663)
- (iii) Muhammâd bin Ahmad bin Ujail (d. A.H. 1097=A.D. 1685)
- (iv) Ahmad bin Yahya bin Ali (d. A.H. 1090=A.D. 1683)

For the present author's life and works see Brock vol. II p. 419 and I bulasat al Aar vol. I p. 474 where an independent biography of our author Tuhfat as Sihîl in Fi Dil r Taj al Arifin by one of his disciples Muhammâd bin A hraf al Ilâmi is mentioned. The author of Tadhkira Ulîma i Hind p. 45 gives no details of his life but refers to him only as a scholar who flourished in the reign of Akbar.

Beginning —

الحمد لله رب العالمين اعلم و يهـكـ اللهـ عـالـيـ اـنـ مـعـدـاتـ
الـسـطـهـ الـعـسـدـدـهـ هـوـ مـعـدـ اـهـلـ السـعـهـ وـ الـحـمـادـ الـجـ

The author in the preface tells us that dogmas of the Sufis of the Naqshbandiyah order are identical with those held by اهلـ السـدـ وـ الـعـمـاعـهـ وـ the famous theological school. The work is divided into the following short Gâsi —

I fol. 2 الفصل الاول دى طرقى الرصولى الى الله تعالى على طرقى
السا و النمسددة اما بمختص السجدة او بالذكر *

II fol. 2 الفصل الثاني فى الطرعد البانية للسادة !!

الصل الثالث في الكلمات القدمة المأثورة من مسورة ٣٤^a fol III
 العواحة عدد الحال العددواي وهي احد عشر
 كلمة مبني طربيع السادة النمساوية *

فصل ادا وفع في ابناء الدهر والامتعال تعرفه او وسوسه ٥٥^a-٤٦^b fol IV
 فصل في العباء والبقاء * fol V ٥٦^b-٦٠^a
 فصل في الآداب * fol VI ٦١^b

'Abdal Gani an Nâbulusî (d. A.H. 1143=A.D. 1730) composed a useful commentary on the present work, for copies of which see Berlin, Nos 2188-9, Cairo, vol II, p. 20

For other copies of the present work see Berlin, No 2186, India Office, No 1038/17, Cairo, vol II 312

Written in Nasta'liq Not dated, apparently 13th century A.H.

No. 943

fol 49 lines 7, size 7 x 4½, 4½ x 3½

بيان كلمة التوحيد

BIYÂN U KALIMAT' A'T' TAWHÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhid, viz لا إله إلا الله مسند رسول الله (There is no God but Allah, and Muhammad is his Prophet)

Author khâlid Muhammed bin Shâikh 'Abdallatîf, شيخ عبد اللطيف، a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue

Beginning

الحمد لله الذي حلى حلى الانسان و بعد في يقول اول عدد الله
 خليل محمد بن شيخ عدد الطوف ملوك سمو كلمة التوحيد
 و سمعته سمعان كلمة التوحد وهو تاريخ تالية الرابع
 ١٠١٢

Written in good Naskhi, within gold-ruled borders. Not dated, but a seal of one Muhammad Samî' dated A.H. 1106, on the title-page, tells us that it was written in or before that year

No 944

fol 82 lines 24 size 8¹ × 6 6¹ × 4¹

السمط المحمد

AS SIMT AL MĀJID

A Sufi work concerned mainly with tracing the spiritual pedigrees of the various orders of Sufis. In the beginning of his work the author discusses in detail the rites of initiation of novices. The following author's colophon which is not found in our copy but is quoted in India Office No 696/3 tells us that the work was composed in A H 1068 —

* سعد بن وسلي والـ الحـاجـي سـمـطـ المـحـمـد

Author Ahmad bin Muhammad bin Yunus al Badari al Qulsi
 احمد بن محمد بن يوسف الشعبي الدارمي العسّاصي
 al Yamani al Ansari al Dajjali al Qush Shashi a distinguished Sufi
 scholar and author of Arabia of the 11th century A H. The genealogical table of our author given in Taj at Tahaqat vol vi fol 340
 ends with Ali the 4th Caliph. According to his own statement on
 fol 72 he was born in Medina in A H 991 and completed his
 studies in his native place.

In A H 1011 he left Medina for Yaman and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well known professors of Islamic learning and received spiritual training from about 100 Shaikhs of different orders from whom he received the garment of the said orders see fol 31-61 where these orders are enumerated. He was a well known supporter of the mystical doctrines of Muhiaddin Ibn al Arabi (see No 865 above). He composed more than 50 works of which however only six are enumerated in Brock vol ii p 392. For three other works of his see Lib Cat vol xi Nos 562 644/2 3. He died in Medina A H 1071=A D 1660. See Brock loc cit Taj at Tabaqat loc cit Khulasat al Asar vol i p 344. He was buried in Baqi a famous cemetery in Medina.

Beginning —

* للحمد لله ايع ممسور رلا الله على معاى عدده الداكرى بذكرة الحج

For other copies of the work see Cairo vol ii p 88 India Office No 696/3

Written in fair Nashh Dated 1292 A H

No. 945.

foll 120, lines 25, size $8\frac{1}{2} \times 5\frac{1}{2}$, 7 x 4

البوارق الموزيّة

AL BAWĀRIQ AN NŪRİYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sūfis are chiefly referred to by our author in the present work —(i) Gazzālī (see No 833 above), (ii) Muhiyad-dīn Ibn al Ḥāfiẓ (No 865 above), (iii) Qūnawī (No 873 above), (iv) Jundī (No 874 above), (v) ‘Abdalkarīm al Jili (No 885 above), (vi) Jalāladdīn ar Rūmī, See Lab Cat (Persian MS). vol 1, No 59

The author occasionally quotes the Qur’ān and Hadīs of both the Sunnī and Shī‘a sects. The work is divided into the following 8 Bawāriq each Bāriqa being sub-divided into several Lawāmi —

العارفة الأولى مي بيان الوجود و تبرّلةه و تحقيق (I) foll 1-24

* عالم الائمه

العارفة الثانية مي الأسماء و الصفات (II) foll. 25-35

العارفة الثالثة مي بيان عالم الاءات و المثال و بيان (III) foll 36-57

الله من الناطقة و الروح "نهج"

العارفة الرابعة مي بيان الطبيعة الكلية و العيدوى (IV) foll 58-66

و الصورة و الواقع و الحركة و السكون

العارفة الخامسة مي بيان عالم الذهادة المسمى (V) foll 67-86^a.

* عالم الناسوت و عالم الملك

العارفة السادسة مي المعاد و ذر الآيات و بيان (VI) foll 86^b-104.

* حراء الاعمال ثوابها و حراء و بيان الحسنة والنار

العارفة السابعة مي اشتغال القراء و اعمالهم *

(VII) foll 105-114. المارفة الثامنة فيما دعا للمسالك حال المروءة *

Author ‘Abdalhamid bin Mu‘inaddin bin Muhammad Hāshim an Nairizī، عبد الحمید بن معین الدین بن محمد هاشم النیری a Shī‘a scholar of Persia, see Kashf al Hujub, fol 26^a, where our author and the present work of his are noticed. The date of our author’s death is not given therein, but we learn that he was a scholar of the 11th century A.H from the fact that he quotes several authorities,

the latest of whom is Būqir Damad (d A H 1040=A D 1630 Lib Ctr vol v No 624 above) Cf the passage on fol 120^a which runs as follows —

وَمَدْكُورُ هَذَا الْحَكِيمُ مِنْ هَذَا مِنْ الْحَكَمَاءِ الْأَوَّلِمِنْ كُفَّالَطَوْسِ
وَسَاعِوسِ الْأَطْسِ الْأَلْبَىِ رَمِنْ الْحَكَمَاءِ الْمُتَّاخِرِينِ السَّدِ دَرِ
دَامَادِ مَكْرُورِ فِي سَالَةِ لَهُ الْمُسْمَىِ يَا لَهُ ما وَعَ لَهُ مِنْ التَّحْلِيِ الْأَدَدِ
فَاطِّهِ مَنْفَعُونِ بِهَا الْجَمِيعُ *

Beginning —

الْحَمْدُ لِلَّهِ الَّذِي يَحْلِي عَنْ هُوَدِهِ عَبْدُ دَادَةِ الْأَحَدِ || ١١٤
مَسْجِلُ تَكَدِّرِ الْعَرَقِ مَا نَصْفُونَ وَسَلَامٌ عَلَى الْمُسْلِمِ حَصْوَمًا سَلَى
سَدِيَّاً يَسِّرَا مُحَمَّدُ مُصْطَفَى صَلَى اللَّهُ وَآلُهُ اَصْحَاحَهُ اَحْمَدُ
وَسَمِّيَّهُ بِالْمَدْرَوْقِ الْمُرْوَدِ فِي اسْرَاءِ الْحَفَاعَيْنِ الطَّفُورَةِ وَهِيَ مَاهٌ عَلَى
سَمَاءِهِ سَوَارٌ وَسَلَى عَدَةٌ كَوَافِعُ الْجَمِيعِ *

Written in Nasta'liq Not dated apparently 12th century A H

No 946

fol 189 lines 11 size $7\frac{1}{4} \times 4$ $4\frac{1}{4} \times 2\frac{1}{4}$

الرسالة في الصوف

AR RISĀLAT FI AT TASAWWUF

A treatise on Sufism containing moral and mystical instruction based on the Qur'an Hadīṣ and sayings of the Sufis divided into 36 Hidayah Each Hidayah begins thus —

* اسما الاچ الصالح

Author Muhammad bin Savyid Muhammad al Gada'i al Qanawji Ar Rasuldar محمد بن سعد محمد الغداوي الرسولدار a scholar of Qannawj who flourished in the 11th century A H In Tadkira i Ulam i Hind p 83 we are told that our author's father was one of the teachers of Aurangzah (d A H 1068-1118=A D 1658-1707)

Beginning —

الحمد لله الذي حل الملك والملكون ولم يكونوا شئا
 اما بعد فنقول العدد المسكون محمد ... بن سعد محمد الگدائى الرسولدار
 العدوسى *

We are not acquainted with any other copy of the work

Written in bold good Naskh, within gold-ruled borders Bears a frontispiece Not dated A seal of one Fakhî al Islâm Khân, dated A H 1188, tells us that the copy was written in or before that year

— - - - -
 No. 947.

fol. 10, lines 13, size $7\frac{1}{2} \times 5\frac{1}{2}$, 6×4

الرسالة في المودة والتصوف - وأداء المربي

AR RISÂLAT' U FI AT 'TÂWHÎD WA
 AT' TASAWWUF WA 'ÂDÂB AL-
 MURÎD.

The above is the title as given on the title-page, but on a fly-leaf attached to the MS, it is designated *Ai Risâlat u fi Shubh Taridu 'Alâ al Murid* الرسالة في شبه ترد على المربي The treatise is not mentioned in any catalogue under either of these titles It contains 36 questions, chiefly relating to Sûfi dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz., Abû Hanifa, Mâlik, Shâfi'i and Ahmad bin Hanbal The questions are introduced in the following different styles, viz (i) السؤال (ii) المسألة (iii) سائل (iv) فيل لك ان (v) مل The author's name is not mentioned anywhere in the body of the work, but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A H ١٠٠٠ The paper and the handwriting also suggest this period, and the frequent corrections and alterations suggest that the present MS is an autograph copy

Beginning —

الحمد لله رب العالمين و صلى الله على سعدنا محمد وعلى آله
 وصحبه أجمعين اما بعد فهذه مسائل بعضها في علم التوحيد والذرو

ادا اتيت الامر و سأله عذها يعترضها اكتير صوبي مدحني في علم الدوهد
و هي معتبره من كتب شئي و ادعى علينا الادمه الارقهه رصوان
الله تعالى عليهم السلام لان النصوف لا يتم الا على مقصى ما اتي به
السرع المحمدى الحج *

The first question begins thus —

السؤال الاول فاما سألك سائل و قال لك ما معدنى لا الله الا الله

يعلم لا معدون بحق *

The reply runs as follows —

* الا لله و اصلها الامان و فرعها الاسلام و نورها الحسان الحج

An anonymous work of the same nature is mentioned in Berlin
No 3483 but the contents of the latter do not agree with the
contents of our treatise , ,

No 948

foll 34 lines 29 size 8¹ × 5¹ 7×4

سیل الادکار والاعمار

SABIL AL ADKAR WA AL I'TIBAR

A rare treatise exponnding concisely from the mystical point
of view the mysteries of the creation of man the various stages
of human life from hirth to death the conditions of the soul in the
period intervening between death and the Day of Resurrection
and the life of man in the next world The work was composed in
AH 1110 and is divided into the following five Umr —

(i) foll 3-7 العمر الاول من حين حلى الله آدم عليه السلام
فلم يرل سهل من صلب الى دحم ومن دحم الى
صلب الى ان حرج كل واحد منهم من بس اسه
وامه *

(ii) foll 7^b-21 العمر الثاني من حين حروم الانسان من ادوية
الي الدنيا الى ويد موته الحج *

(iii) foll 21^b-27^a العمر الثالث من حين حروم الانسان من الدسا
الي الموت الى ان ينعد الله بالتعجم في الصور
وبذلك مدة البرح *

(iv) العصر الراهن من حس حروم الإنسان من فقرة أو من حيث ساء الله بالمعنى في الصور + foll. 27^b-30^a

العمر الخامس من وقت دخول الاسنان في الحنفية (v1) foll 30^b-34

Author As Sayyid ‘Abdallâh bin ‘Alawî bin Ahmad bin al-Haddâd Bâ‘alawî سـيـد عـهـد الله سـنـ عـلـوي سـنـ ١ـ٠ـ٤ـ٥ مـنـ الـعـدـادـ سـاـ عـلـويـ. Our author, who traced his descent from ‘Alî, the 4th Caliph, was born in Medina, in A H 1044, and completed his studies there. In A H 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Sûfi, scholar and author. Six of his works are enumerated in Brock, vol II, p 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسـالـهـ رـيـاهـ الـقـدـورـ) ، and himself visited a number of Islamic countries with this object. He died in A H 1132 = A D 1719. See Silk ad Durar, vol III, p 91, Bûhâr Library, vol II, No 129, Brock, loc cit.

Beginning

سديناهك ، لا عالم لنا الا ما علمتنا ادك انه ، العلام التخبير الحمد لله
الواحد العصي العزيز العفار احمد بما حمد دعسه و بما حمده عداده
المخلصون و اسم هذا المؤله ، سهل الادكار و الاعتدار *

Written in fair Naskh Dated A H 1202

No. 949.

fol. 45, lines 16 size 8 x 6, 5 1/8 x 4

اتجاه ، المسائل ناجحة المسائل

ATHÂF AS SÂ'IL BI AJWIBA'TI
‘AL MASÂ’IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sūfism, referred to the author by one 'Abdarrahmân. Neither the work nor the author is mentioned in any catalogue, but its subject-matter is identical with that of a composition having the same title by

Ahdallah h̄d̄ Ali al Haddad (d. A.H. 1132=A.D. 1719 see No. 948 above) noticed in *Silk ad Durar* vol. iu p. 91 and we may safely take it to be the same work. It was composed in A.H. 1072 as appears from the following colophon —

وكان الفراع من املاكه سعد الدين وسعيده الف من المحرر *

The present copy of the work opens abruptly thus —

العلم و الحكم ماحرى به العلم اما بعد بعد طلب مدى

السجح الركى عدد الرحمن حوانا من عده مسائل الحج *

Written in fair *Naskh*. Not dated apparently 13th century
A.H.

No. 950

fol. 7 lines 73 size 8×6 5½×3

ارحوردة المهاج

URJŪZAT AL MUSTALAH

A rare treatise containing a metrical explanation in 1 000 couplets of technical terms used by the Sufis. The above title is given to the treatise by the author himself in the following hemistic title اى راحوردة المهاج No mention of any treatise under this title is found in any catalogue however. A treatise containing 1 000 couplets entitled *Urjuzah* by Mustafa Bakri (d. A.H. 1162=A.D. 1748) is mentioned in Berlin No. 8162/1 but its subject matter does not agree with that of the present treatise. The two works are clearly by the same author however Cf the following hemistic at the end of the present *Urjuzah* و مقطفي التكرى حررت بما in which Mustafa al Balri refers to himself as the author of the treatise Again in the following couplet —

اى راحوردة مصرا على امعلاج الـ و دعه

he mentions another composition of his entitled *Al Alfya* which is a work by the same Mustafa See Berlin No. 3903 In *Silk ad Durar* vol. ii pp. 191-200 222 work of Mustafa Bakri are enumerated but the present treatise is not one of them Notices of 3 of his works are found in Berlin vol. x p. 356 The author's full name runs as follows Mu'tafa bin Kamaladdin bin Ali bin Kamaladdin bin Abdal Qadir Muhiiddin as-Siddiqi al Hanafi ad Dima-hqi al-Balri bin Kamal al-din bin Ali bin Kamal al-din bin Abdal Qadir Muhiiddin as-Siddiqi al Hanafi ad Dima-hqi al-Balri

الصادقى الـ ١٠ فى الدمشقى الـ ٩
 He was a prominent Sūfi Author of the 13th century A H , and belonged to the Hanafī School He was born in Damascus, in A H 1099 , and having lost his father in childhood was brought up by his uncle, Ahmad bin Kamāladdīn (d A H 1117=A D 1705), under whom he studied for some years He completed his studies in Damascus under the leading teachers and professors , and received his first spiritual training, according to the Khalwatīyah rule, from Shaikh ‘Abdallatīf al Khalwatī (d A H 1121=A D 1709), who granted him a license for Sūfīsm . In A H 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors In A H 1126 he returned for a few years to his native place , and afterwards went to Mecca, Medina, Hamāt, Bagdād, Egypt and other places We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qādirīyah rule, in Hamāt, from Shaikh Yūnus al Qādirī, and again, according to the Naqshbandīyah rule, in Mecca, from Sūfī Mūrād Bakhs̄h (d A H 1169=A D 1755) He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples Sulaimān Pāsha, Governor of Damascus, and Rajab Pāsha of Egypt used to attend the sittings of our author He died in Egypt, A H 1162=A D 1748 (though Brock vol ii, p 308, merely mentions that he was alive in A H 1137) See Silk ad Durar, loc cit , Tāj at Tabaqāt, vol xii fol 759

The work opens thus

مَالِ الْعَدْرِ الْكَبِيرِ الْمَدْحُوفِ صَلَوةُ سَطِ الْدُّنْيَا

Written in ordinary Naskh Not dated , apparently 13th century A H

No. 951.

foll 10 , lines 25 , size 8×5 , 7×4

الْعَوْهَادُ، الْأَلْهَامُ فِي الْوَجَادُ، الرُّوحِيَّةُ

**AL FUTŪHĀT' AL ILĀHĪYAH FĪ A'I
 'TAWĀJJUHĀT' AR RŪHĪYAH.**

A concise Sūfi treatise, dealing with التَّحْقِيقَةُ الْمُبَدِّيَّةُ (the doctrine that the light, or original essence, of Muhammad, was created before all things) The subject is discussed in detail in the well-known history of the Prophet, entitled Mawāhib al Ladunnīyah, vol i, p 12 The Wahhabis (see Lib Cat , vol x, No 585) reject the

doctrine and say that it is an invention of the Sufis (see Hughes Dictionary of Islam p 162) The present treatise also discusses briefly *الموهبة الروحية* (the attraction exercised by one soul on another through mystical communion)

Author Muhammad bin Abdulkarim al Madani ash Shafi السهل بن عبد الكرم المدائى الساعى commonly called As Samman

He was born in Medina where he studied under Muhammad bin Sulaiman (d A H 1194=A D 1780) and many others and was a disciple of Mustafa Bakri (see No 950 above) He died in A H 1189 =A D 1775 See *Silk ad Durar* vol iii p 60

Beginning —

الحمد لله الذي جعل محبته على الله عليه وسلم مبنياً أساس
الإيمان و بعد وفاته رسالته أطعنه و كلمات طرفة نصوص الروحية
الروحية التي صلّى الله عليه وسلم و بالغ العوّاد الآتية في
الموهبة الروحية الحُجَّة *

We are not acquainted with any other copy of the work

Written in rough Naskh Not dated apparently 13th century*

A H

No 952

fol 50 lines 21 size $7\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3\frac{1}{2}$

رددة الرسائل الغارقة و مقدمة المسائل الصوفية

ZUBDAT AR RASĀ'IL AL FĀRŪQIYAH WA 'UMDAT AL MASA'IL AS SŪFIYAH

An Arabic translation of certain passages dealing with important mystical principles selected from the first part of the well known Persian work on Sufism entitled *Maktabat* (for a copy of which see Persian Hand list No 1388) by Mujadid Alf Sani (d A H 1035=A D 1626)

By Yunus An Naqshbandi دى بوس " Neither the present translation nor its author is mentioned in any catalogue and our works of reference do not provide us with any account of the latter He was evidently a scholar of the 12th century A H cf his reference on fol 3^b to his Shaikh Ali bin Ahmad al Kizabri (d A H

رأيت شيئاً ما
الكريري

Beginning

الحمد لله رب العالمين و الملوة و السلام على سيد المرسلين و على
آله و صحبته اجمعين و بعد وقول اسر الدبر سمى
صاحب التقو طالما كتب اطل محدثا عوب المحدثين
..... شيخ مسائخها السبح احمد العاروفي المعمداني حرارة الله من هذه
الامة الح*

The translation begins on fol. 2^a thus

قال الامام الريانى محدث الله ، الدائى ودس سرة و يقعدا به فى
معارف ، الصوفية اعلم ان معارف ، الصوفية و علوم حم فی ديجايه سپرهم
و سلوككم اىما هى علوم السريعة الح*

Written in ordinary Naskh Not dated, apparently 13th century A.H.

No. 953.

fol. 7 , lines 7 , size $8\frac{1}{4} \times 6$, $6 \times 8\frac{1}{2}$.

الرسالة في النصوة ،

AR RISÂLA' FÎ A' TASAWWÛF.

A rare treatise, in which certain points of Sûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (*d. A.H. 1231=A.D. 1816*, see *Asfâ al Mawârid*, Hand-list, No 2441) a famous Sûfi, specially known as an opponent of Wahhâbi doctrines (see *Lrb Cat*, vol x, No 585) The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd

Author 'Ugmân bin Sanad Al Basrî, عثمان بن سند الصرى, a disciple of the above-mentioned Shaikh Khâlid and the author of *Asfâ al Mawârid*, mentioned above He died in A.H. 1250=A.D. 1834 See *Iktifâ al Qunûc*, p 434 For other works of our author see Berlin, Nos 10125, 10153, 10154

Beginning

الحمد لله الذي شرح المعارف صدرة الح*

Written in fair Naskh Not dated apparently 13th century
A.H.

An anonymous note on the title page indicating the subject matter of the work and the author's name runs thus —

هذه سالة كتبها مولانا و شعثها السبع عمال من سعد المصري

اسلاما الى السبع حالات في مختصره بذداد

The writer of the above note in referring to the author of the treatise uses the phrase *i'm* (my master) and was therefore a pupil of the author. He is also the scribe of the present copy since the handwriting of the note is identical with the handwriting of the MS.

No 954

fol 27 lines 13 size 8x5 6½x4

الرسالد في تعریف مکاتب الامام الربانی

AR RISĀLAT U FĪ TA'RĪB AL MAKĀ-TABĀT AL IMĀM AR RABBANI

In Arabic translation of 89 Persian letters addressed to a number of nobles of different countries and concerning mystical instruction contained in Maktubat of Mujaddid Alf Ḥāfi (see No 952 above). The name of the translator does not appear anywhere in the body of the work but a note on the title page which runs thus *رسالة في تعریف مکاتب الامام الربانی لمحمد صالح افندي* tells us that he was one Muhammad Salih Afandi a Turki scholar. Another note in the Turki language tells us that the translator was a Turki scholar of the 13th century A.H.

Beginning —

نسمة و سمعانة بعلی و سلام على عادة الدين اعطي سلام مول

من ب رحم کتاب مزدوم سعد دعا المعرفون الع

We are not acquainted with any other copy of the present translation

Written in Nastaliq Not dated apparently 13th century
A.H.

MIXED CONTENTS IN SŪFISM AND ASCETICISM.

No. 955.

foli 30, lines 17, size $6\frac{1}{2} \times 5$, $6 \times 3\frac{1}{2}$

المجموع في المجموعة

AL MAJMU'AH FI A'I TASAWWUF.

The present Majmū'ah contains two treatises on Sūfism by the same author, viz., Muhibbāt Mūhibbāt bñ 'Alī, commonly called Ibn Al 'Arabī (محي الدين محمد بن على ابن العربي (d. A.H. 638 = A.D. 1240, see No. 865 above)

I full كتاب الكتب مما لا بد للمريد منه 1-21 Kitāb Al Kunh Mimmā Lād Budda Lil Murīdi Minhu A treatise dealing with the duties of novices, divided into five *Bāb*, the last of which is subdivided into five *Fasl*. The contents of the work are fully described in Berlin, No. 2900

The colophon of the author quoted by the scribe, which runs thus سنه احدى وستمائة سنه الحمد لله حق جهوده بمدينه موصلي tells us that the present work was composed in Mawsil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy

هذا آخر ما وحدته بخطي الامام المتعصي محي الدين محمد بن على ابن العربي عفر الله له . فرع من كتابة الفهرس الى الله تعالى ابو نكر بن اسحاق بن ابراهيم الراهدي . . . شعر حمادي الاولى سنه ثمان و سبعين و سبعمائة +

Beginning

الحمد لله رب العالمين و العافية للمنترين و صلی الله على سيدنا محمد و آله و سلم سالم . ايها المرید المسترشد عن كده مالا بذلك معنی فاحتفظ في هذه الاوراق على ما سالم *

For other copies of the work see India Office, No. 660, Goth., No. 914, Cairo, vol. II, p. 144, Berlin, loc. cit.

Written in fair Naskh Dated A H 778

أبو نصر بن اسحاق بن ابراهيم الرازي

fol 23-30 Nishat Al Khirqa Wa

Shurutuha A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (حرقة) The conditions under which the investiture should be made are also enumerated The work is chiefly based on the Qur'an and Hadis At the end the author enumerates the Shaikhs from whom he himself received garments

Beginning —

* الحمد لله الذي حل على عباده اهل العناية باسمه الله رب العالمين

For other copies of the work see India Office No 657/3 Berlin No 2981/2

Ahu Bakr Ishaq the scribe of the former treatise is clearly the scribe of the present treatise also since the handwriting is the same

Written in fair Naskh Not dated apparently 8th century
A H

No 956

fol 57 lines 23 size $7\frac{1}{2} \times 6$ $5\frac{1}{2} \times 6$

المجموع

AL MAJMŪ'ÂH

The present Majmu'ah contains six treatises on Sufism (together with quotations from the sayings of certain Sufis) composed by the same Muhiaddin Ibn al Arabi محيي الدين ابن العربي see No 955 above All these treatises were transcribed by عبد الرحمن بن حواحة مدحود in the following months viz , Pabi II Jumada I Jumada II and Rajab of the year A H 1017

I foll 1-6 Kitab Al Fint Fi Al Mu shahadat كتاب الفتن في المساعدات A treatise expounding the mystical stage known as (absorption into the Deity) and the spiritual experiences enjoyed in the same The author in the preface quoted below solemnly warns Sufis against giving out commonly the revelations and mystical secrets of this stage The following Hadis from Sahih Bulhari (see Lib Cat vol v part i No 129) is quoted in support of this injunction —

كذا قال أبو هريرة رضى الله عنه بما ذكر العماري في صحفة حمل

عن النبي صلى الله عليه و سلم حرائين من العلم فاما الواحد فذكره وذكره
و اما الاحر فهو نسبته وطبع مدعى هدا الدلعلوم الحج *

The author on fol 5^b, in connection with a certain theory, says that it will be discussed again in *Futûhât al Makkîyah* (الفتوحات المكية), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning

والمسنوي لهذا الكتاب رضي الله عنه الحمد لله الذي فدر
وصلى و حكم و أوصى و رضى و تقدس بهم و حلالا و تبرة
ان يكون حوشرا و عرضاء وهذا الفن من الكشف و العلم بجهة
سترة عن اكبر الخلائق بما فيه من العلو و عبوره بعدد و التله ، ويه وريه ، الحج *

For other copies of the treatise see Berlin, No. 2945, Wien, No. 1910, Br Mus., No. 886/17

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form, but in our copy it is used in the plural form (*Mushâhadât*)

Written in *Naskh*. Dated 7th Jumâdâ I, A.H. 1017

II foll 6^b-10^a معناج العب مفتاح الالٰء Miftâh Al Gaib A treatise relating to the subject of علم الالٰء or mystical knowledge of God

Beginning

الحمد لله المتفرد بعلم المفاتيح الاول المدعوه بها سمعاده من كونه
متكلما في الاول المفاتيح بها معماليه العذوب الحج *

For other copies of the work see Berlin, No. 2962, Br Mus. No. 886/22

In our copy, the first word of the title occurs in the form of the singular, but in the other copies, referred to above, the word is used in the plural form

Written in fair *Naskh* Dated 10th Jumâdâ I, A.H. 1017

III foll 10^b-16^a مقام القربة Muqâm Al Quîbah A treatise dealing with the definition of مقام القربة a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitâb al Khalwat* (see No. 885 above), thus كما ذكرناه في كتاب الحلوة

Beginning —

الحمد لله الذي يختص من سو من علماء بخصائص علماء الملة •

For other copies of the treatise see Berlin No 2910 Br Mus
No 886/19 Cairo vol vii pp 15-21 15

Written in fair Naskh Dated 16th Jumada I 111 1017

Voll 10th-18th Contains quotations from the sayings of the following famous Sufis Abu Ishaq an Kharqani Dun Nun Mi'man Sahl bin Abdallah

V voll 19th-21th مراتب علم الرقة Maratib U'ulum Al Wahab A treatise expounding the various stages of progress in the Divine knowledge and the spiritual experiences enjoyed by sinners in each of these stages

Beginning —

دل ماء ، سى الله الحمد لله متعال السمو و لجه من العار عن السر المكنون المدل من الفيم الدارم الى حصن القاع الع •

For other copies of the treatise see Berlin No 2916 Br Mus
No 886/18 Cairo vol viii p 371

Written in fair Naskh Dated 6th Rabi II 111 1017

V voll 21th-29th سعى العلوي Nushbat Al Khilq A treatise expounding the mysteries of the creation of the world and of Adam with a brief discussion of the pre-eminence of men among the creatures of God

Beginning —

الحمد لله الذي حمل الأسلان الكامل معلم الـ ١٢ ، الع •

For the only other known copy of the treatise see Br Mus
No 886/15

Written in fair Naskh Dated 6th Jumada I 111 1017

VI Voll 30-37 كتاب الأسفار في عالي الأسفار Kitab al Asfar Tafsir Natafi Al Asfar A very rare treatise expounding the mystical lore connected with the existence of God the creation of man the mystical changes which occur and the various stages of man's progress in the Divine knowledge

Beginning —

الحمد لله الكاف في العما الموصوف بالاسفوار الع •

We are not acquainted with any other copy of the treatise

Written in fair Naskh Dated 3rd Rajab 111 1017

No. 957.

foll 8, lines 23, size $7\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3$

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains three treatises on Sūfism, written in good Naskhī. Not dated, apparently 11th century A.D.

I foll 1-2^b زاد الطالبین Zâd At Tâlibîn A treatise expounding the following five points

(i) محتاله نفس (ii) دکر (recital of prayers) (iii) بُرک دنیا (resistance to the evil side of man's nature) (iv) نوکل (renunciation of the world) (v) رضا (cheerful acceptance of God's decrees)

Neither the author nor the treatise is mentioned in any catalogue, but the following note on the first folio, which runs thus tells us that the treatise is by 'Alî bin Husâmmaddîn al Muttaqî (d. A.H. 975=A.D. 1665, see Lib. Cat., vol. v, part ii, No. 425)

In the absence of any direct evidence to the contrary, we may safely accept this statement

Beginning —

الحمد لله رب العالمين و الصلوة والسلام على رسوله محمد و آله
آمين و سل في الذكر يدعى للطالب، ان يذكر الله تعالى دائمًا
و معينه الحج *

II foll 2^b-5^b اسرار العارفين Asrâr Al 'Ârifîn A treatise expounding the mysteries underlying certain principles of Sūfism, and enumerating the duties of novices, divided into 29 short *Fasl*. The treatise and its author, Husâmmaddîn, are mentioned in Hâj Khal, vol. i, p. 281, thus اسرار العارفين و سر الطالبین للسراج ام الدين This statement is supported by a note on the first folio of our copy, which runs thus هدا اوصيًّا لعلى بن ام الدين and which tells us that this is also the work of 'Alî bin Husâmmaddîn, the author of the preceding treatise على بن ام الدين

Beginning

الحمد لله رب العالمين و الصلوة والسلام على رسوله محمد سدد
المسلمين وعلى آله واصحاته الطاهرين اما بعد فان ربنا العزير عز وجله

و ديناره و دهنه فارد ان اكتب كتابا في علم السالكين و الفراراد
العارفون و اسرار العارفون و سرطان الطالبيين الحج *

III fol 5^b-S Ar Risalat Fi Al Faqr A treatise dealing with the mystical stage known as Faqr (poverty) and with the virtues of the same. The scribe in his colophon quoted below tells that the present Mukhtasar comprises the sayings of Shihabaddin As Suhrawardi (d. A.H. 632=A.D. 1234 see Lab Cat vol x No 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin No 3161 where a copy of the work is described and the authorship ascribed to the above mentioned Shihabaddin As Suhrawardi شهاب الدين السهروردي

Beginning —

الحمد لله الذي يعلم ممكيل العمار سالمي بعض الاصدقاء و دعهم
الله عالي من شرح الفعر الحج *

The colophon of the scribe runs thus —

لهم نعم الله و حس بوعده هذا الكلام مختصر مدد في
 مدح الفعر من معاله السمع العارف . شهاب الملة و الدين
 السهروري الحج *

Only one other copy of the treatise is known to us viz. Berlin
loc cit

No 958

fol 64 lines 24 size 7½×5 6×3

المحتوى

AL MAJMU'AH

The present Majmu ah contains two treatises on Sufism by the same author

I fol 1-5 الطلاق بحث الصورة At Talwihat As Sufiyah A treatise expounding mystical theories relating to the existence and other attributes of God and man divided into ten Talwih. One Muhammad Baqir in a note on the last folio which is followed by his seal dated A.H. 1215 (محمد باقر ١٢١٥ مصطفى) tells us that

the present MS is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS suggest that it was most probably written in the 12th century A.H.

Author Sūfī bin Jawhar al Jhanjhānī صوفی بن حوهر الجنجه بادی Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhānī (i.e., a resident of Jhanjhān, a small town in Upper India)

Beginning —

الحمد لله الذي فام بوحدانيه داته وظهر تعدد صفاتة و بعد
يقول العدد الـ ١٢ جده ، صوفی بن حوهر الجنجه بادی السریده هـ هـ
الاوران المسماة بالتلويحات الصوفية الحج *

The colophon runs thus

اقرب على ما اسرنا الله من التلويحات العشرة الكاملة حامداً لله
تعالى و مصلحتنا على نعمته و رسوله محمد و آله و أصحابه أجمعين الحج *

Written in fair Naskh

II foll 6 45 هـ / ١٤٠٠ الصوفية Hidâyat As Sûfiyah. A treatise (by the same author) explaining technical terms and expounding certain important philosophical principles. The following reliable Sûfis are quoted in the present work

- (i) 'Abdalmalik bñ Habîb (d. A.H. 238=A.D. 852, see Mirât al Janân, fol 153)
- (ii) Junâid Bagdâdî (d. A.H. 297=A.D. 909; see No. 910 above)
- (iii) Shîblî (d. A.H. 334=A.D. 945, see No. 910 above)
- (iv) Abû Tâlib al Makkî (d. A.H. 386=A.D. 996, see No. 826 above)
- (v) Abu'l Hasan Kharqîmî (d. A.H. 425=A.D. 1033, see Nafahat, p. 336)
- (vi) Gazzâlî (d. A.H. 505=A.D. 1111, see No. 833 above).
- (vii) Yûsuf al Hamadânî (d. A.H. 535=A.D. 1043, see Nafahat, p. 428)
- (viii) Abû Madyan (d. A.H. 590=A.D. 1193, see Nafahat, p. 615)
- (ix) Muhiâddîn Al 'Arabî (d. A.H. 638=A.D. 1240, see No. 865 above)

(x) Qunawi (*d* A.H. 673=A.D. 1274 see No 873 above)

(xi) Alariddawlah as Samnani (*d* A.H. 736=A.D. 1337 see No 905 above)

Beginning —

الحمد لله الذي وهب الاسرار لرب المساهدات والاصار اما

بعد معمول العدد ١٢٠ صوفى بن حوهن الحبشي جانى السريف

هذه رسالة نورده مسمها بالبيان الصوفيه الخ *

Like the former the present treatise is not mentioned in any catalogue. The hand writing being the same we may take this also to be an autograph.

No 959

fol 134 lines 22 size 10×7 9×6¹

المجموعه

AL MAJMŪ'AH

The present Majmu'ah contains (together with quotations from various works) seven treatises of which the first six are on Sufism while the seventh is a brief account of the Prophet's birth. Though the condition of the MS does not suggest that any part of the original contents is missing Muhammad bin Ahmad Zuhran a scholar of the 11th century A.H. and once an owner of the MS in discussing a certain point in a note on the margin of fol 61^b which is quoted below says that the subject is fully discussed in the first treatise of the Majmu'ah viz. *Mushkil al Ihya* by Gazzali (*d* A.H. 505=A.D. 1111) —

وقد مسر هذا في كلام من فعل عن العلامة عقب رسالة الإمام على

بيان الأحكام وهي أول هذا المجلد *

This treatise (of which only one copy is known viz Berlin No 1714) is, however wanting in our copy of the present Majmu'ah and was evidently removed before the MS came into the possession of our Library. The above mentioned Muhammad bin Ahmad Zuhran has made frequent marginal notes on all the treatise and has pointed out certain errors contained in these works. The

contents of the present *Majmū'ah* were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy, elsewhere, the name of the scribe is omitted.

I foll 1-47 الرسالة المكية في حاوية الصواعق Ar Risālat Al Makkīyah Fi Al Khalwat As Sūfiyah A copy of a treatise believed to be unique Hāj Khal, vol. iii, p. 445, mentions the work thus الرسالة المكية للشيخ الأعلم مات الدين عبد الله بن محمد بن إيمان الأصفهاني

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bāb* —

- (i) foll 3^a باب فان قيل كيه ، الطريق الى الله تعالى :
- (ii) foll 3^b-4^a باب هدا العلم الذي به يصحى معارفه :
- (iii) foll 4^b-5^a باب علوم السريعة اصول و مروع :
- (iv) foll 5^a-6^a باب لا بد اهونه من شخص كامل يقتدي به :
- (v) foll 6^a-8^a باب اذا صدقت اراده الطالب و اشتده شوشه الى ساوي الطريق :
- (vi) foll 8^a باب تصبح الداريا على ما يسمها استاد الطريق ابو القاسم الحسيني :
- (vii) foll 8^a-8^b باب السرط الاول دوام الوصوع :
- (viii) foll 8^b-9^a باب السرط الثاني دوام الصوم و بقليل العداء عند الاقطار :
- (ix) foll 9^a-9^b باب السرط الثالث دوام السکوب الاعن ذكر الله :
- (x) foll 9^b-15^a. باب السرط الرابع دوام الحلوة :
- (xi) foll 15^b-25^a باب السرط الخامس دوام ذكر الله تعالى باللسان مع حمور القلب :
- (xii) foll 25^b-28^a باب السرط السادس دوام نعى الحواتر :
- (xiii) foll 28^b-30^a باب السرط السابع دوام ربط القلب بالسيج من اراده التامة :
- (xiv) foll 30^a-31^a. باب السرط الثامن دوام ترك الاعتراف على الله تعالى :

نَّاْبُ عَلَى السَّالِكِ مَلَارْمَةُ ابْوَاعِ الْعَنَادِبِ مَيْ حَمْعٌ 32 ^a -31 ^b , fol (xv)	*
نَّاْبُ مَيْ ذِكْرُ آذَانِهِمْ مَيْ مَحَاوِرَاهُمْ *	(xvi) fol 32 ^a
نَّاْبُ مَيْ صِرَاعَابُ مَا بَعْبَدُ رِعَامَهُ *	(xvii) fol 33 ^a
نَّاْبُ أَنَّ اللَّهَ بَعَالِي بَعَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِتَكُونَ دَاعِيَنَا لِلَّامَةِ *	(xviii) fol 33 ^b
نَّاْبُ فِي الْمَصْرُوفِ وَمَدْفِعِهِمْ *	(xix) fol 34 ^a
نَّاْبُ فِي الْأَمْرَوَهُ *	(xx) fol 35 ^a
نَّاْبُ بَعْبَدُ عَلَى السَّالِكِ أَنَّ مَرْفَ اَصْوَلَ الدِّينِ *	(xxi) fol 35 ^b -41 ^a
نَّاْبُ فِي سَيِّئِ مِنْ وَاعِبَاتِ اَهْلِ الْعَلْوَهِ *	(xxii) fol 41 ^b -45
نَّاْبُ فِي سَرْفِ هَدَهُ الْأَمَمَهُ الْمُرْحُومَهُ *	(xxiii) fol 45 ^b -47 ^b

Author Abdallah bin Muhammad bin Ayman al-Kufi dī Haj Khal loc cit tells us nothing as to the author's period but from the following Catena (سلسلة) of the author ending with the Prophet which is given on fol 19^a-19^b we learn that he was a Sufi of the 8th century A.H. since he refers to the famous Sufi Abdarrahman Kasraqi (d. A.H. 700=A.D. 1300 see Mujsmal Fasihi fol 200^b)* as the Shaikh of his own Shaikh Burhan addin —

وَعَالَ عَلَى كَنْفِ اَدْكُرْ نَا رَسُولُ اللَّهِ مَالَ عَلَيْهِ السَّلَامُ عَمَصَ عَنِّيْكَ وَاسْمَعَ
مَدْنَى بَلَّاْبَ مَرَابَ دِمْ فَلَبَّاْبَ مَرَابَ وَاَنَا اَسْمَعَ بَعَالَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَاَللَّهُ اَلَّا اللَّهُ وَعَلَى تَسْمِيَهِ دِمْ مَالَ عَلَى لَاَللَّهُ اَلَّا اللَّهُ بَلَّاْبَ مَرَابَ
وَالنَّبِيِّ سَمِعَ دِمْ لَعَنْ عَلَى رَضِيَ اللَّهُ بِالْحَسَنِ الْمَصْرِيِّ وَهُوَ لَعَنْ ~
الْعَحْمَى وَهُوَ لَعَنْ دَاؤِدَ الطَّائِيِّ وَهُوَ لَعَنْ مَعْرُوفَ الْكَرْحَى وَهُوَ لَعَنْ
السَّرِيِّ || هَىٰ وَهُوَ لَعَنْ الْجَدِيدِ وَمِنْ حَدِيدَ الْىٰ عَلَى الرَّوْدَ بَارِى وَمِنْهُ
الْىٰ اَنِّي عَلَى الْكَابِ وَمِنْهُ الْىٰ اَنِّي عَمَانَ الْمَعْرِيِّ وَمِنْهُ الْىٰ اَنِّي الْعَاصِمُ
الْكُورِكَائِيِّ وَمِنْهُ الْىٰ اَنِّي تَكَرَّرَ السَّاحِ وَمِنْهُ الْىٰ اَحْمَدَ الْعَرَائِيِّ وَمِنْهُ الْىٰ
اَنِّي التَّحَبَّ السَّهْرَرَىِّ وَمِنْهُ الْىٰ عَمَارِى نَا سَرِّ وَمِنْهُ الْىٰ دَحْمَ الدِّينِ
الْكَدْرَىِّ وَمِنْهُ الْىٰ عَلَى لَالَّهِ وَمِنْهُ الْىٰ اَحْمَدَ الْكُورِكَائِيِّ وَمِنْهُ الْىٰ عَدَدِ

* He was born in A.H. 639 according to Jam in his famous work Nafahat p. 503. Jam omits the date of his death. However

الرحمن المكسرى و مدد الى شهان الدين و مدد الى العمير موله
هذا التأليه *

Beginning

الحمد لله العظيم شاه الفوبي سلطانه اما بعد وعد الله
هذا التأليه ، وى مكة شرقيها الله تعالى بم استدركته بمدينه دمشق ورد
فيه ووارد الح *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A H 902), runs thus

تم الرسالة المكية نعون رب البرية سانع عسر المحترم مني تهور سنه
ادين و تسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus

الرسالة المكية في الخلورة المسووية تصديقه ، السيخ الامام العلامه
وطه ، المله و الدين عدد الله بن محمد بن ايمان الاصبعدي *

The present MS was compared with the copy from which it was transcribed, as appears from the following note at the end

بلغ معاهده على حسن ، الطاوه على المسنخه المعموله عدتها الحج *

The above note is followed by an autograph note of Muhammad Zuhrân, thus

طالعه ، هذه الرساله تهارها كنه مالكه العقير الى ربها
الرحمن محمد بن احمد بن زهران الا حهوري الشاعري الا رهري الا شعرى *

Muhammad Zuhrân, a scholar of the 11th century A H, to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject, and warns readers that they should not accept his views uncritically

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from علوم الشريعة

above by Ahu Nasr as Sarraf as if they were his own
 (عند الله فدر على اربعة اقسام verbatim from fol 144 of a work No 825

II Foll 48-89 A copy of a treatise on Sufism containing 41
 folios which is defective both at the beginning and at the end. Foll
 48-88^a contain anecdotes and an account of the virtues of Sufis and
 pious men with particulars as to the date of their death or the
 century to which they belonged. In certain cases when the name of
 the Sufi or pious man is not known the anecdotes begin thus
 عاد مجهول Foll 88^b-89 contain a discussion of mystical principles and
 practices. The work opens abruptly thus —

عاد اسود قال ابن المبارك قدس سره ماذا الناس ينظرون من
 المطروحه دون في المسجد الحرام الحج *

It ends abruptly with a portion of the chapter on سماع (listening
 to songs) as follows —

دم اعلم ان مسلمه السماع لم يزل يأبهون بها ودوسا وحدسا وكل احد
 من الناس يكلم في ذلك على حسب معهده ولاشك ان الاعياد ائما
 من ملائكة ما يعلمه الحج *

The catchword (مسنون) for the next (missing) folio is found at
 the right hand bottom corner of the last folio showing that our
 copy is defective at the end as well as at the beginning. The author's
 name is not given anywhere in the text but that he was a scholar
 of the 8th century A.H. and a contemporary of the famous King
 Timur (A.H. 771-807=A.D. 1369-1405) is known to us from the
 following passage on fol 88^a, in which it is stated that a certain
 friend of the author sent his son to him in Damascus before it was
 captured by Timur (viz. in A.H. 803 see Mujmal Fasihi fol 236) —

واما اذكر حال شخص من اصحابي كانت امامه احد دهبا وي بلاد
 عجلون والآخر كان معملا بحسب المقادس واما المقدم بعربه عجلون
 بحسب ولادة الى دهسني لتسهل على في العلم وكان ذلك بعد مجيئي
 بمرليك *

III foll 90-91 الرساله في الطرق Ar Risalat Fi At Turuq. The
 above title is borrowed from Berlin No 3272 but in the following
 note on our copy the work is entitled Kitah Fi Bayan Aqrab at
 Turuq —

كتابه في بيان امر الطلاق إلى الله تعالى على قول دجم الدين الكدراني من تصديقه وهو ورفقان *

It is a treatise expounding the three main branches of mystical teaching, viz., طریق ارباب المتعاددات (ii) طریق ارباب المعاملات (i) توبه (i) and the following ten principles comprised in (iii) توبه (i) الرعده فی الدین (ii) توكل (iii) (repentance), (iv) الرعده فی الدین (ii) (renunciation of the world), (v) فناء (contentment), (vi) عزله (retirement from reliance on God), (vii) التوحده (the world), (viii) ملازمۃ الدکر (constant recitation of prayers), (ix) الصبر (rapt devotion to God), (x) الکلمۃ (patience), (xi) رحمة (meditation), (xii) المعرفۃ (cheerful acceptance of God's decrees)

Author Abu'l Jannâb Ahmad bîn 'Umar bîn Muhammad bîn 'Abdallâh Al Khayûqî As Sûfî محدث من عهد الله سمعه، من سُمَّ الدِّينِ الْكَبِيرِ، commonly called Najmaddîn al Kubrâ، a well-known Sûfî of the 7th century A H، who received spiritual training from the following famous Shaikhîs، viz، (i) 'Ammâr bîn Yâsîr، (ii) Ruzbahân Misrî، (iii) Ismâ'il Qasrî See, for all these three Sûfîs، Nafahât، pp 479-80

Our author also attended the sittings of Abû An Najîb as Suhrâwârdî (see No 855 above), who granted him a Khîrqa (garment), see Mirât al Asrâr, fol 283 He was killed in Khawârazm in a H 618 = A D 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed For a detailed account of the massacre, see Habîb as Siyar, vol III, part 1, p 21 For our author's life and works see Mirât al Janân, fol 385^b, Nafahât, pp 481-87, Mujmal Fasîhî, fol 177, Mirât al Asrâr, foll 283-87, Berlin, Nos 3087, 3456, 3733, 8854 Brock, vol 1, p 410

Beginning —

الحمد لله اولا و آخرها و المعاشر والسلام على النبي محمد ناطقا
وطاهرا قال يا ابا ابي العامل مدوة المحتفعين بحاجة الدين ابو البجتان
ابن عمر بن عبد الله البهوي الصوفي المعروف بحاجة الدين
الكتيري قدس الله سره الطرق الى الله تعالى بعدد اربعين الحلالين ٤٠٠
لأن الطرق مع كثرة عددها ممهورة في بلاده ادوات اولها طريقي ارباب المعاملات
وبابها طريقي ارباب المحاولات . و بابها طريقي السائرين الى الله تعالى

For the only other known copy of the work see Berlin No 3272

IV fol 92-97 سراج القلوب Siraj Al Qulub A work dealing in 41 Bab with 41 important principles underlying the three main branches of mystical teaching The contents are fully described in Berlin No 3314

Author Abu Ikhail Ahmad bin Muhammad bin Abd almalik al Ash'ari at Tabrizi ابو الحليل احمد بن محمد بن عبد الملك الاشعري السيرري The author and the present treatise are mentioned in Huj Khal vol II p 588 and in Berlin loc cit but nothing is said as to when the author flourished nor can this be ascertained from the usual works of reference The fact that the latest authority quoted by our author is Ahu Ali ad Daqqaq (d A.H. 405=A.D. 1012) and that the above mentioned Muhammad Zubran in his note on fol 96 tells us that certain mystical views of our author were accepted by Muhiaddin al Arabi (d A.H. 638=A.D. 1240 see No 865 above) suggest that our author flourished in the 5th century A.H.

Beginning —

الحمد لله على ما حس و عم قال ابو الحليل احمد بن محمد بن عبد الملك الاشعري السيرري رحمة الله للحس مدي عص احوالى ان املى كتاب مسملا على ذكر معانات العوام والخواص واحص الخواص سمع سراج القلوب الداف الاول النوبة نوبة العوام من الديوب والسباب نوبة الخواص من الرلل والعفاف ونوبة احص الخواص من اوجه الحسناوات والادعاء الى الطاعات *

Only one other copy of the work (dated A.H. 1196) is known viz Berlin loc cit

Written in good Naskh Dated A.H. 903

V fol 97-114^a A work expounding from the mystical stand point the meaning of **لَا إِلَهَ إِلَّا اللَّهُ** (there is no Deity but God) A note at the top of the first folio which runs as follows كتاب الحصن للعربي احمد بن محمد وهو سمع عصرا ورقة tells us that the present work is Al Hisn al Hasin by Ahmad al Gazzali No work with this title however is included in the list of the compositions of Ahmad al Gazzali see Brock vol I p 426

On the other hand a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (d A.H. 833=A.D. 1429) see Brock vol II p 203 The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is تَسْرِيدُ كَلْمَةِ التَّوْهِيدِ Tajsîrîd Kâlma-t-tawhîd. This is a work by Ahmad al Gazzâlî, and its contents and preface, as given both in Berlin, No 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus Ahmad bin Muhammad bin Muhammad al Gazzâlî احمد بن محمد بن محمد الغزالى, a famous Sûfî of the 6th century A.H., and the Shaikh of Abû an Nâsîb Suhrawardî (see No 855 above). He was the younger brother of the still more famous Sûfî Muhammad al Gazzâlî (see No 833 above). Both brothers, in the beginning, studied in the Madrasah of Tûs under the same teacher (see No 833 above), but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abû Bakr An Nassâj. He died in Qazwin in A.H. 520= A.D. 1126, see Ikhtiyâr ar Rafiq, fol 27^b, Isnawî, fol 345, Brock, loc cit, where seven works of the author are enumerated.

Beginning,

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد الغزالى رضى الله عنه الصديق عن سيد الشر محمد المصطفى قال حثرا عن الله تعالى لا اله الا الله صحي ومن دخل حرماني امن من عذابي الح * *

For other copies of the work see Berlin Nos 2394 2405, Cairo vol II, p 80, India Office, No 694/5

Written in Naskh Dated A.H. 903

Foll 114^b-115^a Contain anecdotes of Muhammad al Gazzâlî (see No 833 above)

Foll 115^b-118 Contain a portion of Munqid Min Az Zalâl of Gazzâlî (see No 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No 1725

The portion quoted opens thus

* قال الامام حجۃ الاسلام في كتابه المندد من الظلال الح *

Foll 118-122^a Contain a portion of the biographical account of Gazzâlî (see No 833 above) contained in At Tabaqât Al 'Alîyah Fî Maqaqib Ash Shâfi'iyyah, a rare biographical work on Shâfi'i scholars by Muhammad bin Hasan

The portion quoted opens thus —

• مال الفقر الى الله تعالى محمد بن حسن في كتابه الطبعات
العليه في مناقب الساعية منهم الإمام حجة العالم محمد بن محمد
العربي العام على رأس النبه انه العج

Foll 122^b-125 Contain a chapter quoted from Amali of Muhammad bin Zaid ibn Bagdadī a traditionist of the 5th century A.H.

The quotation opens thus —

يصل المؤمن من امثال السعد الامام ابي المعالي محمد بن محمد
بن زيد الحسني البغدادي رحمة الله محدثه الاسايد العج *

VI foll 125-128 A treatise containing 40 Hadis dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage known as كتاب في روى الفقير وهو اربعين حدثنا في اربع ورباع لم ذكره مولعه الفقراء A note on the first folio which runs thus tells us that the present treatise is a work entitled Kitab fi Ziq al Faqr by some unknown author

A treatise having a different title viz Ar Rasalat Fi Fadl Al Faqr Wa Al Fuqara i يصل الرسالة في فضل الفقر والغباء by Ahmad al Gazzali (see No 959/5 above) which contains 40 Hadis on the subject of Faqr and Fuqara i is mentioned in Berlin No 3344 The title and beginning of the Berlin copy differ from those of the present treatise but the agreement in subject matter the fact that the first and the last Hadis are the same in both and that the same statement regarding the Khirqa which is contained in our preface is also found in that of the Berlin treatise leave no doubt in our minds that the treatises are the same and that Ahmad bin Muhammad al Gazzali احمد بن محمد الغزالی is the author

The first Hadis with Isnad runs thus —

• مال السمع احمد بن حسن بن حسن مس " ب الصالح
الراشد عنسى بن حسن السلفى اعاد الله عليهما من برکاته اربعين حدثنا
في حوى الفقير على تردد مسامحة الحديث الاول عن ابي
هريرة رضى الله عنه انه قال مال رسول الله صلى الله عليه وسلم ابي
نعت لغير الدليل ما يعد لغيرها *

The last Hadîs runs as follows -

الْمَحْدِيدُ ، الْأَرْبَعُونُ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمْمَةُ الْقَعْدَرِ عَدْدُ اللَّهِ حِدْرٌ مِنْ السَّبْعِ الْأَرْضَنِ وَجِبَائِهَا وَمَا فِيهَا *

Our treatise begins thus —

الْحَمْدُ لِلَّهِ الَّذِي حَلَقَ إِلَيْنَا وَأَطْلَقَ إِلَيْنَا نَوْدَكْرَ *

The Berlin copy begins as follows —

الْحَمْدُ لِلَّهِ يَعُولُ الْعَدْدَ الْقَعْدَرَ الرَّاجِي رَحْمَةَ الْجَلِيلِ إِمَادُونْ مُحَمَّدُ

الْأَطْرَوْسِيُّ تَابَ اللَّهُ عَلَيْهِ الْحَمْدُ *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المراج (the night of his ascent to Heaven) and that this garment afterwards was presented by the Prophet to 'Alî, the 4th Caliph, and was subsequently presented to others down to Sûfî Junaid Bagdâdî (d A H 297 = A D 910)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدَهُ لِمَا قَالَ اسْرَى بِي وَوَعَدَ
مِنَ الْمُخَاطَبَةِ أَحَدَ جَرِيلَ يَدِي وَأَدْخَلَنِي الْجَدَدَةَ وَلَتَى بِي عَلَى مَصْرَ
مِنْ يَا فَوْتَهِ حَمَرَاءَ وَفَتَحَ الْعَصْرَ وَأَخْرَجَ لِي مَدْهُ رَبِيعَ الْقَعْدَهُ فَلَدَسَهُ وَقَالَ لَيَ
يَا مُحَمَّدُ وَهَذَا رَبِيعُ الْقَعْدَهُ وَإِنَّ اللَّهَ تَعَالَى أَمْرَأَيِّي أَنَّ الدَّسَهَ وَلَا تَوْدِعَهُ الْأَلْمَنَ
وَسَتَحْكُمُهُ فَلَدَسَهُ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَالَ بِي فِي الْجَدَدَهُ وَقَالَ الْقَعْدَهُ
وَخَرَى وَفَخَرَ امْتَى مِنْ نَعْدِي إِلَى يَوْمِ الْعِدَمَهُ تَلَهُ ، مَرَابَ فَالدَّسَهَ الَّذِي
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَى رَصِّي اللَّهُ عَدَهُ وَالدَّسَهَ عَلَى لَرِهَلِينِ احْدِيَهَا
لَوْلَاهُ الدَّسَهُنِ وَالنَّادِي لَهُسَنَ الدَّسَهِيِّ وَالدَّسَهَ الدَّسَهُنِ الدَّسَهِيِّ الْحَدِيدِ .
الْعَحْمِيِّ وَالدَّسَهَ الْحَدِيدِ . الْعَجَمِيِّ لَدَاؤُدُ الطَّائِيِّ وَإِلَدَسَهَ الدَّدَاؤُدُ الطَّائِيِّ
الْمَعْرُوَهُ ، الْكَوْحِيِّ وَالدَّسَهَ الْمَعْرُوَهُ ، الْكَرْحِيِّ لَسَرِيِ السَّعْطَيِّ وَالدَّسَهَ الْأَسَرِيِّ
الْسَّعْطَيِّ لَاسِيِ الْعَالَمِ الْجَدِيدِ الْحَمْدُ *

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll 129 130 contain a quotation from Jawahir Al Quran (see No 840 above) corresponding to foll 101 102 of that work

Foll 130 -130^b contain 29 couplets preceded by a note which runs thus مدد الایس من کلام الامام حنفی الاسلام ای حامد محمد بن محمد و which tells us that a certain friend of Gazzali (see No 833 above) dreamed that the latter dictated these couplets to him describing the pleasures enjoyed by him after death

Beginning —

ول لاحوانی أولی معا و مکوئی و دویی حریا
ام على العاس معلمکم حریا ام على الحاص معکم هبیا

VII foll 131 132 المولد السویف Al Mawlad Ash Sharif A treatise containing a brief account of the Prophet's birth Neither the author nor the treatise is mentioned in any catalogue In Berlin 28 works on the present subject viz Nos 9517-45 are noticed but no mention of the present treatise is found Works of this nature are generally recited on the occasion of the ceremony called Milad which is chiefly performed on the 12th Rabi I the birthday of the Prophet

Beginning —

الحمد لله الذي عالم مبدل سماطه ولا دروس سارة الح

Fol 133 contains a quotation from an unknown work

THE END

رسُلُ الدِّينِ ابْنُ كَمَالِ الدِّينِ
Scribe

The colophon runs thus.

وَفَعَ الْفَرَاغَ مِنْ تَهْرِيرِ هَذَا الْكِتَابِ السَّرِيدِ ، الْمُسْبَى نِعَوَارَةً ، الْمَعَارِفَ
عَلَى يَدِ افْلِ الْعَبَادِ شَمْسُ الدِّينِ ابْنُ كَمَالِ الدِّينِ ابْنُ شِيْحِ الْاسْلَامِ
عَفْرَ اللَّهِ تَعَالَى لَهُمْ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمَنَاتِ مِنْ شَوَّالٍ صَفَرٍ ... سَنَة
أَرْبَعٍ وَسِمَانِيْنَ وَسِمَانِيَّةً *

A note below the colophon which runs thus : فَوْدًا .. صَرْفَةٌ بِحَمْدِ اللَّهِ tells that the present MS was once compared with another copy of the work This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Sûfi of Gujârât, and the author of Raudât i Shâhî, a Persian work containing biographies of the Sûfis, in 24 volumes He was also the author of several works on Hadîs and Tafsîr He died in A H 1085=A D 1674 , see Taâdkîra i 'Ulamâ' i Hind, p 214 , supplement Mir'ât Ahmâdi , p 44 In this note, he tells us that, in A H 1044, he and his father, Jalâl Maqṣûd 'Âlam (d A H 1059=A D 1649 , see Taâdkîra i 'Ulamâ' i Hind, p 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d A H 1045=A D 1635 , see Taâdkîra i 'Ulamâ' i Hind, p 216) He further tells us that, in A H 1050, he and a certain 'Alî Mashhadî jointly studied 16 Bâb of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalâl Those portions of the note, which contain the above information, run thus

سمَعْ .. هَذَا الْكِتَابَ بِقَرْأَةٍ «يَدِيْ وَسَدِيْ .. وَالَّدِيْ وَإِسْتَادِيْ
وَمَوْلَايِ صَاحِبِ .. الْكَمَالِ وَالْعَهْلِ وَالْاَصْلِ مَوْلَانَا «يَدِيْ سَلَمَةُ اللَّهِ
تَعَالَى وَكَانَ سَلَمَةُ اللَّهِ تَعَالَى يَقْرَأُ عَلَى «يَدِهِ وَشَيْخِهِ ... وَإِتَّاذَهُ ...
وَوَالَّدَةُ الْأَمْبَجَدُ مَوْلَانَا السَّمَدُ الْمُخَاطَبُ ، سَقِيْوَ عَالَمَ دَامَ اللَّهُ حَلَالَهُ وَكَانَ
مَاعِي وَمَرْأَةُ «يَدِيْ سَلَمَةُ اللَّهِ عَلَى سَدِيْ سَدِيْ دَامَ حَلَالَهُ فِي سَعَةِ أَرْبَعِ
وَأَرْبَعِينِ وَالَّهُ ، نَمْ اعْرَافُ لَرِبِّهِ الْحَوَادِيْ وَالْتَّقِيِّ وَعَمَدَةُ اعْوَانِي عَلَى
الْقَدِيْسِ السَّعَدِ الْأَزْلِيِّ الْأَنْدِيِّ السَّيِّدِ عَلَى الْمَسْبَدِيِّ وَفَقَهُ اللَّهِ أَمَائِيْحَهُ ،
وَيَرْصِي بَعْدَ اَنْ كَانَ فَرْسَتَةً سَمِّيْرَنَا عَلَى سَدِيْ سَدِيْ دَامَ حَلَالَهُ
..... نَمْ اَتَمَ عَلَى صَحْوَةِ يَوْمِ الْاَدِيْنِ النَّالِهِ ، مِنَ الْجَمَادِيِّ الْأَوْلِيِّ
حَمْسِيْنِ وَالَّهُ ، كَنْدَهُ مَهْلُوكُ ، اَهْلُ الْعَدَ ، الْدَّوَى حَعْرَنِ حَلَالُ السَّاهِيِّ
الرَّصُوْيِّ الْأَعْجَمِيِّ *

A second note written by the same Ja far bin Jalal tells us that he studied the work once more in A H 1055 with a group of scholars and Sufis under his father thus —

سبع اتصا عبد فرآء اکبر العلماء والاهاد على سعدی دام حلاله
وكان ذلك في سنه - بـ - بـ و الف اللهم صل على محمد
والله وسلم *

In a third autograph note he tells us that one Abdal Gafur and his brother jointly studied the work under him thus —

سبع هذا الكتاب متنى بفرآء احمد المغير سد العقر كتبه حضر
بـ حلال الدين معصود عالم *

The present valuable MS was purchased in A D 1915 by Mr Abul Hasan Khan the late librarian and brother of the founder

The Library possesses two other MSS viz Persian Hand list No 1776/11 and Arabic Hand list No 2410 which were for some time in the possession of Sufi Ja far mentioned above whose seal dated A H 1057 on both the MSS runs thus —

مالكه كتابه سعاده مملوك اهل السب التبوی حضرت
حلال معصود عالم الساھی الرصوی سنه ١٠٥٧ *

Foll 280-83 و صانع رسن الدن ای تکر الحرامی Wasayah Shaikh Zamaddin Abu Bakr al Khawafi These folios which do not form part of the original work consist of a short treatise containing instructions for Sufis by Zainaddin Abu Bakr al Khawafi رسن الدن ابو تکر الحرامی He died in A H 838=A D 1435 See for his life Mujmal Fasihi fol 264 Nafahat p 569

Beginning —

و قد شرط سد الطافعه حدد عدس الله سرة الاول دوام الرعمو *

No 861

fol 361 lines 17 size $6\frac{1}{4} \times 3\frac{1}{4}$ $4\frac{1}{2} \times 2$

The Same

Another copy of the preceding work beginning like the above
Written in Nashk Dated A H 920